SEPTEMBER
1938

UNITY

STEP BY STEP
by Anonymous

THE HONOR AND GLORY OF GOD
by Eleanor Hunter

15¢

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

SEPTEMBER 20 to OCTOBER 19

Healing

The Spirit that quickened Jesus quickens me, and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

The Spirit that multiplied the loaves and fishes for Jesus increases my substance, and I manifest prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

EDITOR
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Editorial Comments

BY CHARLES FILLMORE

Prayer

PRAYER IS A science; susceptible of being reduced to rules that prove it to be based upon demonstrable laws. The intellectual school of scientists will not accept our claim of science for prayer, because we operate in a field that they have not investigated. However "there are more things in heaven and earth . . . than are dreamt of" in their philosophy.

We who are testing out the laws of prayer cannot say with assurance that we have discovered and applied all the laws of prayer so clearly that we can teach them to the multitude. The law of prayer requires a spiritually developed mind to give it full expression; hence not all persons are at once competent to cover the whole range of mental and spiritual activity requisite to the unfailing demonstration of prayer. Jesus taught that whatever we ask in prayer, *believing,* we shall receive. (Matt. 21:22.)

So right at the beginning of our inquiry into scientific prayer we find a very vital condition emphasized and demonstrated by Jesus in His most effective prayers; and that is faith. We must have faith, though it be merely of mustard-seed size, before we can approach the fulfillment of the law of prayer.

Faith is the most mysterious of the spiritual faculties and has so far eluded the descriptive powers of man. Many attempts have been made to describe faith but with indifferent success. All spiritual metaphysicians agree that faith is an apprehension by man of a mind

power that connects matter and Spirit. Faith handles ideas with a facility similar to that with which we handle pumpkin seeds. We plant the little seeds in good soil and watch them grow in a few months into large pumpkins. This is as great a miracle as any that Jesus performed, the difference being that it takes time and an adjustment of material instead of spiritual conditions. But the scientific operation of the law of manifestation is just as mysterious in the one case as in the other. However we find that we can improve on the early processes of growth in the natural world, and it is good logic to assume that we can improve on the ancient practices of prayer. Primitive man had a sense of separation from his God. He believed that through storm, lightning, thunder, and earthquake his God was taking vengeance on him for his misdeeds, and he prayed to be saved. Then the most common form of prayer was the prayer for favors and for vengeance on one's enemies. This form of prayer was popular among the Israelites, as evidenced by their literature:

"Deliver me, O Jehovah, from mine enemies."

"Hide me under the shadow of thy wings,
From the wicked that oppress me,
My deadly enemies, that compass me about."

Although we have somewhat progressed in our attitude toward God the great majority of Christians are still begging a faraway God for favors.

What we all need is a better understanding of the principles at the very foundation of Being, of the spiritual character of God, and especially of the omnipresence of those spiritual principles. Then we need to understand our relation to those spiritual principles and what we have to do to make them operative in our mind and affairs.

We must know first that prayer is cumulative; that the more we pray the more we accumulate of that powerful spiritual energy which transforms invisible ideas into visible things. Paul said, "Pray without ceasing." Do not supplicate and beg God to give you what you need, but realize, affirm, and absolutely *know* that your supreme mind is functioning right now in God-Mind itself and that your thought substance and the spiritual substance of the Most High are amalgamated and blended into one perfect whole that is now being made manifest in the very thing you are asking for.

This is the modern technique of prayer, and it is being demonstrated by quite a few devout souls in this modern mechanical world. It is not emotional nor do its devotees expect miracles; on the contrary, they apply the law of righteous thinking to a problem that has always been treated as outside the realm of exact science.

Every science under the sun has progressed and developed out of its early state of crudeness except the science of the true character of God and of our relation to Him. Now the time has come for us to improve our methods of worship and reduce them to scientific mind laws. When we fully realize that God is a great mind in which "we live, and move, and have our being," we shall begin to use our mind in consonance with the Mind omnipresent. Then a supreme harmony will be ours, and prayer will become a divine soliloquy. As the entrancing music of the modern world has been developed from the primitive shepherd's playing his flute to his mate and then falling in love with his own music, so we shall unfold innate abilities of communion with God and finally find ourselves entranced by the divine harmony.

With this understanding then of the true character of prayer, let us give ourselves to prayer. "I give myself unto prayer."

In its spiritual character our mind blends with Divine Mind as the mist blends with the cloud. Both are composed of the same elements and they unite without friction if left to their natural affinity. But give "the mist" the power and ability of separation and we have conditions that involve divisions beyond enumeration. Man came out of God, is of the same mind elements, and exists within the mind of God always. Yet by thinking that he is separate from omnipresent Spirit he has set up a mental state of apartness from his source and he dwells in ignorance of that which is nearer to him than hands or feet. A few moments of thought daily directed toward God in acknowledgment of His presence will convince any one that there is an intelligence always with us that responds to our thought when we direct our attention to it. Sometimes we automatically make this high contact when our mind is exalted by transcendent sights or sounds. The eminent astronomer Kepler had this experience when, viewing the expanse and majesty of the universe, he inspirationally exclaimed, "O God, I am thinking Thy thoughts after Thee."

Service

Much is heard about giving oneself to service to the world, but how important is the self that we are offering? If we have found our real self the offer will be worth while, but if we are offering personality alone we shall never set the world afire. Paul was a great example of an indefatigable minister.

We can hardly conceive the hardships he endured. He enumerates a few of them in II Corinthians 11:24-

28: "Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren, *in* labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches."

Paul was a tentmaker. He went from house to house preaching the gospel. At Troas Paul preached in a third-story room for several hours. About midnight a young man named Entychus was overcome by sleep and fell from a window to the ground and was taken up for dead. Paul went down and resurrected him, then went back to his preaching and kept it up until daybreak. A sermon twelve hours long would appall some ministers and all congregations, but not Paul.

"It matters not how straight the gate,
How charged with punishment the scroll,
I am the master of my fate:
I am the captain of my soul."

To Timothy Paul recommends, "Exercise thyself unto godliness." The word "exercise" is derived from a Greek word having the root meaning of "gymnastics." That is, train your mind to think about God as a force that can be incorporated into your mind as you incorporate strength into your body. If your mind is weak and flabby, practice thinking about God as strong and stable. This will lift your mind out of its depression and connect you with a never-failing source of stability

and confidence. Thus in order of their importance and necessity take all the attributes of God, such as life, love, power, wisdom, and incorporate them into the muscles of your mind by exercise.

We are very apt to forget that the mind of man develops like his muscles, by exercise. The minister who thinks his education is complete when he leaves the theological seminary never becomes a great teacher of men. So the Christian who thinks he is saved when converted will find that his salvation has just begun at conversion. Conversion and "change of heart" are real experiences, as any one who has passed through them will testify, but they are merely introductory to the new life in Christ. When a person arrives at a certain exalted consciousness through the exercise of his mind in thinking about God and His laws, he is lifted above the thoughts of the world into a heavenly realm. This is the beginning of entry into the kingdom of the heavens, the text of many of Jesus' discourses. When a man attains this high place in consciousness he is baptized by the Spirit; that is, his mind and even his body are suffused with spiritual essences, and he begins the process of becoming a new creature in Christ Jesus. Skeptics and the inexperienced view the changes in one's life produced by conversion as merely an emotional upheaval that will eventually pass away and leave the subject as he was before. No one is ever left exactly as he was before the experience. An effect has been produced on the soul structure that will never be wholly obliterated, but it may remain merely a temporary impression unless it is developed by exercise. This cannot be done by bodily exercise either. As Paul wisely says, "bodily exercise is profitable for a little; but godliness is profitable for all things."

Step by Step

A TRUE STORY

BY ANONYMOUS

IT WAS VERY QUIET in the Truth teacher's study. Books and magazines lay about in pleasant confusion. There were white flowers in a deep-blue vase on the table. I rested while I waited, but not altogether. I thought resentfully: "I should like flowers on my table too, but it is a long time since I have had any. I haven't bought a new book for a year, and all the magazines are old and dog-eared." But after a while I did lean back in my chair and rest.

I am not the type of person that runs about pouring out the story of my troubles in the ears of anyone who will listen. I am normally a reticent person. Perhaps I repress myself too much. I am inclined to feel that I can manage any emergency. I never sit down and cry for help. I never ask another person to shoulder even a part of my load. Yet I had come to talk to this teacher, a stranger to me. Emergencies were piling up and overwhelming me. The load had got too heavy; it was crushing me. I did not really believe the teacher could do anything. Indeed I had not even fully decided that I would tell her anything except vague generalities.

But I was there because I had come in contact with several Truth students. They had never given me any advice nor urged me to accept any of their beliefs. They were pleasantly friendly, but it seemed to me—and it was only a feeling—that they wanted me to find a way out. I did not know what it was, but they had

something. There was some inner peace and security. They seemed untouched by the turmoil all about us. It was not as if they were aloof and did not care about other people's troubles. I felt that they did care. But it seemed as if they could see through the dark clouds into the smiling blue heavens beyond. So I was here to talk with their teacher and perhaps to ask her if there was a way out for me.

The teacher came in, greeting me in a friendly way. She asked me no questions but waited for me to begin, and after a while I told her that my life was being smothered in confusion, that I had come to the end of all the ways I knew, that I had no definite faith in any greater power that cared anything about us struggling human creatures. My reason told me that there was a Creator of the law-abiding universe, but having experienced and observed as much as I had of life, I could not believe the Creator cared anything about me. However if there was any way to bring any sort of order out of my life, I should like to hear about it.

The Truth teacher caught at one of my words:

"Law-abiding! You believe then that the universe is run by law?"

"One who has had even a smattering of science can hardly question that. Gravitation alone spells law; astronomy, physics, biology—all show the reign of unchanging law."

"This unknown Creator then, having made us as well as the rest of creation, probably made laws by which we might live without friction."

That was a startling thought. I hesitated at it.

"Why, I don't know. I hardly think so. The human element is unpredictable. I have seen people who were as good as anyone could be, yet all sorts of disasters

came to them. There are physical laws of course, and if we learn them and obey them we shall escape much physical suffering. But there is our mind, our emotions —no, I don't believe there are laws that we could obey and avoid pain." But even as I spoke my mind went on and abandoned that argument. It would not stand even with my fleeting glance at all the contradictions. "But that's absurd," I said without waiting for her to say it. "Of course the Creator made the mind too, and there must be laws—yet there is so much that contradicts that."

"Yes, life seems contradictory. It isn't really. It is just that in our investigations of the spiritual laws we are about at the place where the alchemists of old days stood in regard to the physical laws. The physical world must have looked very contradictory to them as they blundered about among its puzzles.

"But now that you believe that the Creator must have made spiritual laws as well as physical ones—and by the way, they are just complementary to each other—you will also agree that if we can find them and observe them we can find peace and fulfillment in our life."

I knew I was getting into deep water but I agreed hesitatingly.

"Having made us and the laws governing us, does it seem likely to you that the Creator would bury those laws in such mystery and obscurity that it would be impossible for ordinary individuals to discover them? In other words, do you think the Creator made the laws so simple and workable that people like you and me can find out about them and live by them?"

"I don't know. But if there are any such laws I know I haven't found out what they are. I have always

supposed that I had at least average intelligence, but I cannot straighten out my life. If you know how, tell me and let me try."

She waited a thoughtful minute and then said:

"There are laws, and they are few and simple. A child could discover them and live by them. But because humanity was so slow to discover them and went about in all sorts of strange byways seeking for the abundant life, the Creator sent His Son Jesus Christ to demonstrate to the world how to live in complete accord with the laws of life. He told them in so many words just what the laws were and how they would work."

"But He was not happy nor successful. The people to whom He was sent hated Him and betrayed Him. A convicted felon, He was executed when He was still a young man."

"That execution was the merest incident in a triumphant career. Have you forgotten what happened three days later and what has been happening for almost two thousand years?"

But I did not believe in the Resurrection—not then; and looking out over a world struggling in hatred and bloodshed and starvation, I could not believe any real thing had happened in the two thousand years since. It seemed to me that the church had failed utterly as an uplifting influence in human life. I didn't say anything however. I realized dimly that I was too sunk in bitterness to take a fair view of anything. I waited.

The Truth teacher smiled. Almost she seemed to be reading my thoughts.

"I know how glaringly the failures and deficiencies of religion as practiced today stand out before your eyes. But there is another side to religion if you want

to look for it. Perhaps you will after you have tried out its first law in your own problems."

"The first law?" I queried.

"You know it as well as I. It is love."

"Love!" I exclaimed as if this were some dreadful word. "You haven't grasped my problem at all. It is out of the question. I don't love these people with whom I must live. I can't love them. Let me explain in plain words. Three years ago I left a satisfactory and constructive job to marry a man with whom I thought I was in love. I find I do not love him. I don't think I ever did. And he I am sure hates me. Through my marriage I have come into poverty and ill-health. My husband and I cannot endure the sight of each other. I have three stepchildren who are certainly the most hateful children ever assembled in one family. So you see how ridiculous it is to talk of love solving my problem. I think I shall take the short cut and divorce him, and try to get back into the work I like."

"Nevertheless there is just one way to solve that problem. You must approach it with love."

"I cannot," I said again.

Again the silence fell in the lovely room.

"Until you can understand that that is the only way, that love is the one law, there is no more to be said," came the Truth teacher's voice at length.

She made no move to dismiss me. She did not seem to be in a hurry. So I sat a minute longer just breathing the atmosphere of peace.

Then I said thank-you and went out. I went straight home because it was almost dinnertime. I knew there would be no dinner unless I was there to prepare it. My stepdaughter Helen would not lift her hand to do any housework.

I tried to dismiss the "impractical" advice I had received. I could not. It seemed as if that word love kept reappearing before my eyes.

"Why, they don't want me to love them," I said mentally. "They would jeer at the idea. They would refuse love if I offered it."

"Still you might act as if you did," came the sensible reply of that deeper mind which was arguing the matter with my self-will.

I was not foolish enough to think I could approach any of my family with sentimental declarations of affection. It would have to be something more than words. What if I acted as if I loved them all. Not that I would —I had been too deeply wounded for that—but I kept returning to the idea.

It raised a fresh wave of revolt in me to enter the house. It was an ugly house, not very well kept, for my one pair of hands had to do all that was done; but there was something more than its shabbiness and dust. It seemed actually to breathe an atmosphere of friction and depression. My stepson Dick was slumped in a chair in the living room, reading one of the lurid magazines that he preferred. He looked up, scowled when he saw who had come in, and gave me no word of greeting.

I went through into the kitchen, sank down in a chair, and fought out my real battle. My impulse was to go upstairs, pack a bag, and leave forever. But from somewhere deep in my mind a warning flashed. If I did that I would be sorry and all that I tried to do afterward would be hampered by this—failure. The thought of failing at a job was perhaps what steadied me to try once more. They used to say in the business world that the harder the job the more certain it was

that I would bring order out of confusion. Well, here was the hardest job I had ever faced. Now let me call up all my stamina, my cleverness, my resourcefulness.

I began. Instead of a meal hastily thrown on the table I got the very best dinner I could, the entree my husband Richard liked, Helen's favorite dessert, the toasted cheese on crackers that Dick was partial to, the fruit-drop cookies that Davy sometimes asked for. I put on a fresh cloth and gathered a few flowers from the neglected beds beside the porch. Then I took off the covering smock and sat down in my best dress.

"Is company expected?" said Richard, hesitating at his chair.

"No, just the family," I said.

The family looked stunned, but they ate with excellent appetite, and there was no quarreling. I spoke briefly of a neighborhood matter in which we were all interested, but I made no effort to force a cheerful conversation. That would have to come naturally if it did come.

"I've got to go to Chicago on that Enders contract," said Richard when he arose.

I went into the bedroom with him to help him pack. I sewed a button on the garment he laid out on the bed. We did not talk. We were both embarrassed. The week before when he had made a trip out of town I had let him go without a word. It must have seemed strange to him that I should look over his clothes and supply a button. When the bag was packed he glanced at me and said good-by.

"Good-by," I said. "I hope you are successful in getting this contract." I hadn't meant to say it; the words seemed to say themselves.

A slow flush came up over his face.

"It's a long time since you've cared whether I was successful in anything or not," he said.

That yesterday would have been the signal for a bitter retort. Richard and I did not shout at each other. We kept our voices low at what we thought to be a well-bred pitch, and we said cruel, searing things to each other, the sort of things that leave love wounded unto death.

"But I do care," I said quietly.

There was a long pause while Richard stood with his bag in his hand.

"Thank you," he said. "I'll be back Monday night."

When I came out of my room I could see through Helen's open door. She was getting ready to go out. Her face expressed her dissatisfaction with everything. She was fussing over her hair before the glass. Could I act as if I loved her, this impertinent, antagonistic youngster? No, I could not. I heartily disliked her. I had a vision of what my own daughter should be, lovely, modest, poised, kind, charming. Helen was just the opposite of all this, hard as nails, bold, selfish, rude. But suddenly a pity for this unhappy young girl swept over me. She wanted so desperately to have a good time. With her father's declining income she had so little. Again words seemed to come from me without my having willed them.

"Let me show you how to do your hair."

She scowled at me but did not resist when I took the comb and brush. I brought the hair low over the too prominent forehead, twisted curls over my fingers behind the ears, and turned her again to the glass.

"That does look better," she said.

"You see," I said conversationally, "we never can tell about ourselves. Some one looking at us from the

outside can tell just what the trouble is and how to adjust it. We had better consult an interested person about our looks and our clothes."

"I didn't suppose you cared how I looked," she said.

"Don't be silly," I said lightly. "Just for the sake of the family I want you to look as well as possible."

She took up her dress and her scowl came back.

"I can't ever look like anything until I have some new clothes," she said.

"You do need new clothes," I said. "We must plan out something about that."

I watched her thoughtfully as she finished dressing and went out. I could understand and I pitied her, but I would have denied just then that there was any love. She wasn't charming—her manners were too bad; and she wasn't lovely. She didn't know how to make the most of her good points. Besides she was one of a crowd of young people all posing as being hard and sophisticated. She wanted so desperately to be happy and beloved, though she would have denied it. Of course she was in dire danger of running her life on the rocks. Could I do anything for her? Ought I try? It was something to think of.

Next morning I made a bargain with Davy. He was the youngest and the easiest to reach. He was quite ready to like me if I would give him a chance. I told him if he would help me put the garden beds in order I would let him have the puppy for which he had been begging.

There seemed to be light shining from his little freckled face as he looked up at me.

"Mom, can I truly have it? Can I go over to Allen's and get it right now?" he breathed.

It was the first time he had ever called me "Mom."

"Yes," I said "go and get it, and then you must make a bed for it and a pen for it to play in when you are at school. And after that we'll get busy on the garden."

He went and got his puppy and then worked like a trooper. Even that one Saturday made a great difference in the grounds.

On Sunday afternoon I made my bargain with Helen. If she would take over a part of the housework —that is, take responsibility for it—I would take some of my old work again and we could both buy some new clothes.

She agreed, but grudgingly. She didn't mean to establish any friendly relations with me, but she wanted some new clothes very much. But she stood by her bargain, taking even more of the housework than she had agreed to take and turning out to be a naturally good housekeeper.

Dick was my real problem. He had resented my coming even more than the other two. Days passed when he did not even speak to me. He was just out of high school, there was no money to send him to college, and he could not find a job. I made my first attempt when I saw him getting ready to go out late Monday afternoon.

"Your father will be in for dinner tonight," I said. "We are hoping he is bringing back the contract with the Enders company. I think it would please him to have all the family here."

Dick stared. I had never before asked him to stay in. On the contrary I was glad when he removed his surly presence from the home.

"Suppose he doesn't bring the contract back."

"Then all the more reason to have things pleasant

tonight. You know how it is with business men who have to work in an atmosphere of pressure. The home surroundings have a great deal to do with their success or failure."

He turned away without answering. But he did not go out.

Helen helped me that night, and we made the dinner take on a gala air. When Richard opened the door I knew by his face that he had been successful.

"I got the contract, thanks to your good wishes," he said.

The children pressed around him with noisy congratulations. I said, "I'm very glad," and went back to the kitchen to see about taking up the dinner. He followed me a minute later.

"I mean it," he said, "I think your good wishes put heart in me. Everything in Chicago seemed to be coming my way."

That dinner was almost gay. Richard told us about his trip. Davy told about the cleverness of his pup; he could talk of nothing else. Helen managed a joke, and Dick refrained from scowling. I merely looked my best, gave smiling attention to each one, and said little.

I went to the kitchen when dinner was done, but Helen promptly appeared.

"I know Dad would like to talk with you," she said. "Davy and I will do the dishes."

"This isn't your share," I protested.

"Never mind. I want to do it."

I could hardly believe I had won so quickly with Helen, but I had. The truth was that the child was starving for affection, and as soon as I reached out toward her all her defences of hardness were broken down. I had a daughter from that day on.

I have recounted just my first steps. After all the start is what is needed. There are other women as unhappy and frustrated as I was. They cannot believe in the simple law that the Truth teacher told me about. They look ahead and see nothing but difficulties. If they will just begin, the way will unfold before them. If they cannot love—and it is vain to try to force love—they can at least act as if they have good will toward those who are complicating their lives. Love will take care of itself without stress or strain.

Do not imagine it is easy to come into harmonious relations with either careless or antagonistic people. My task was not done when I had taken these few steps that lay before me. There were days when I was exasperated to the point of wanting to give up the whole thing. But other things besides my changed attitude came to help. Could it be because of my changed attitude that they came to help? Richard's business improved from the day he got the Enders order. My own work, which I could do without leaving home, prospered. Soon we could afford the things we needed. Dick could go to college in the autumn. We sent Davy to a camp that summer, and Helen went back to high school in the autumn in comfort.

The barrier between Richard and me melted away so gradually that we hardly knew just when the change came.

It was not easy, no, but it was much easier than going on in hate and resentment. As I look back I marvel sometimes that I wanted to cling to my resentments and hurt feelings, which were only making my life and all those other lives altogether miserable.

Of course there is just one escape from such wretchedness. It is the way of love.

At Nine Each Evening

IT IS ALWAYS 9 p. m. somewhere! So there is never a time day or night when thousands of persons are not praying. Who are these persons?

They are waiters, reporters, homemakers, ministers, contractors, entertainers, students, clerks, farmers, diplomats, artists, salesmen, persons in every walk of life who have chosen to become volunteer spiritual helpers in the work of Silent Unity—the department at Unity headquarters especially devoted to the healing ministry of prayer.

Where are these persons? They circle the globe, living in every one of the twenty-four time zones:

From Scotland to Spain and the Gold Coast.
Iceland to the Canary Islands.
Greenland to Brazil.
Newfoundland to Uruguay.
Quebec to the Bermudas.
Ontario to Panama.
Manitoba to Yucatan.
Saskatchewan to Mexico.
Yukon Territory to Pitcairn Island.
Alaska to Tahiti.
Hawaii.
The Samoas.
The Fijis and New Zealand.
Kamchatka to the Solomon Islands.
Japan to Tasmania.
Manchukuo to Australia.
Shanghai to Borneo and Java.
China to the Malay States.
Siberia to Ceylon.
Afghanistan and India.
Persia to Madagascar.
Russia and Turkey to Ethiopia.
Finland to the Congo.
Norway to Nigeria.

Promptly at 9 o'clock each evening these persons interrupt whatever they are doing to pray a silent

prayer, affirming for every one his own highest good. They realize that they are joining Silent Unity in prayer; for there is never a time during the twenty-four hours of the day when Silent Unity is not praying. And they know that they are praying with every other volunteer spiritual helper whose clock has struck nine.

What prayer do they use? The regular class thought for healing given on page 70 of this magazine. Or it may be some other prayer that is close to their heart: One of their own creation; one that they are using with Silent Unity; or one that they have read and liked in a Unity periodical. The words are not so important as the consciousness, the inner knowing for a few minutes each day, exclusive of everything else, that God is good, that He is ever present in the life and affairs of mankind, that His power may be called forth in the world by man himself.

At one of those hallowed times when Jesus was teaching His disciples He said to them: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

HEALING THOUGHT

I am perfect harmonious life, substance, and intelligence, at peace in mind and in body.

PROSPERITY THOUGHT

I am working in harmony with God, and all of my affairs are adjusted in divine order and prosperity.

(Use from August 20 to September 19)

The Honor and Glory of God

I WAS BORN TO EXPRESS THE HONOR AND GLORY OF GOD. THEN THAT HONOR AND GLORY MUST ARISE IN THIS SITUATION. IT CANNOT BE ONE OF INDIGNITY AND DEFEAT; FOR THEY ARE INCOMPATIBLE WITH THE HONOR AND GLORY OF GOD.

BY ELEANOR HUNTER

WHEN I WAS a little girl going to Sunday school, the catechism I studied contained this question:

"Why were you born?" and this answer:

"To express the honor and glory of God."

The question meant a great deal to me; the answer not much. Yet in later years, along with the understanding of Truth, I have found it a very bulwark in time of trouble.

The reason it meant nothing to me when I was a child was because I had no realization of my own unity with God, of the way God acts in my affairs, of the extent to which I could depend upon God's power and might; and least of all did I realize that it was God's intention that my life should express His honor and glory. It seemed to me more like a command that I must obey, and I did not know how to do it.

Observe the difference.

The fact that it was God's intention that I should express His honor and glory meant that that was the purpose for which I was born. It meant that I was not an insignificant atom struggling for the most meager kind of existence, ducking first this blow of fortune

and then that, compromising with poverty, failure, ill-health and similar difficulties, being treated with indifference and ignored by life and the infinite Power. It meant instead that life and the infinite Power did know of my existence, that my existence was important, that it had a purpose. It meant that everything I did should be done with honor and glory. That I was not required to submit to the indignities of life but was rather required to live beautifully and richly.

Do you see what a difference that would make in any one's personal attitude right from the start?

It would mean lifting one's head and with pride and authority walking erect instead of scrambling through life. Even that psychological change would have a potent effect on any one's circumstances. It is much more difficult for an employer to turn down the man who carries himself with pride and assurance than the one whose weak gaze indicates that he expects to be turned down. It is much more exceptional for the gracious, poised person to be treated unjustly or even rudely than it is for the one whose manner expresses fear and the expectation of rebuffs. Not only do people react this way to the two different attitudes but life itself does. The fearful, struggling attitude begets circumstances of difficulty; the strong, assured attitude begets circumstances of fulfillment.

However the power in the fact that you were born to express the honor and glory of God goes much further than the stability it gives your attitude. Actually it is a promise of the help you can expect in any crisis.

The man who is threatened with the foreclosure of his home may stop and think: "But I was born to express the honor and glory of God. Then that honor and glory must arise in this situation. It cannot be one of

indignity and defeat; they are incompatible with the honor and glory of God."

Then with the Truth student's knowledge that it is God's intention that his life should express honor and glory, he knows that all the forces of the Infinite are entering into the situation to reinforce his efforts, and that their activity must inevitably bring an honorable and glorious result.

The woman who is living in the misery of daily unhappy conflicts with her husband may stop and size up the situation this way: "The purpose for which I was born was to express the honor and glory of God. This bickering, this unhappiness, is not serving that purpose. God meant me to live a beautiful life, and God is active in every moment, every circumstance, of my existence. Therefore I can call upon, and I know that I can depend upon, the powers of God to bring honor and glory into my daily experience."

The person who is out of work, who is struggling with problems of personal finance, who is harassed with worry, self-reproach, and antagonism to life, may stop and reflect: "This isn't right. I was born to express the honor and glory of God. Then the divine forces that created me for this purpose still have that purpose for me, and they will all unite to achieve that purpose for me if I realize that that is my high privilege and do not compromise with anything less. Therefore there is a place for me in this world. There is work for me to do that I can do excellently. There is a harmony of environment. There is sufficient abundance for *me* to enable me to live my life with dignity and honor."

All these statements are true. Even our reason confirms them if we pause to realize that we were born to express the honor and glory of God.

Surely we must admit that we had nothing to do with our birth. God and God alone created us.

If God created us it must have been for some purpose.

What other purpose could there be than this one: to pour into finite expression more and more of the honor and glory of the Majesty that created us.

Having gone this far, how can we then fall into the error of believing: "Yes, maybe God did create me for that purpose, but God did all that at the time of my birth. Since then it has been up to me to live my life myself."

Ridiculous! Even reason does not sustain this belief.

We could not think, we could not move, we could not breathe, we could not assimilate our food if God were not still constantly active in our affairs, giving us the power and the thoughts to think, giving us the ability to move, giving us the air to breathe and the ability to breathe it, giving us the food to eat and the miraculous order and activity of our physical body with which to assimilate it.

Then why not recognize that the action of God is equally present in all our affairs; that this action is infinitely mighty and that the end and aim of this action, the very purpose for which it created us, is to express honor, glory, joy, and fulfillment in our everyday experience.

Recognizing it is the big thing we have to do. We do not have to create God's action or His goodness. Both are already present. But we do have to recognize them in order to experience them, just as we have to recognize that food is present on our table before we can eat it, just as we have to recognize that another person is in the room or on the other end of the tele-

phone before we can speak with him.

That is why it is a mighty and fundamental sustainer of life to recognize that God created us to express His honor and glory, that they are His intention for us, and that He is still constantly flooding us with assistance to this end, just as much as He is maintaining the flow of blood through our veins, providing us with air to breathe, food to eat, thoughts to think, and circumstances through which to move.

Little Things

By Della Adams Leitner

May I find joy in all the little things
Of work and play that daily living brings.

May every task be done with thankful heart
That God gives me the strength to do my part.

May I have eyes to see the beauty rare
With which He fills the world and makes it fair.

May I appreciate each kindly deed;
Be quick the pleasant, cheery word to heed.

May I to every good impulse be true;
Before me keep my high ideals in view.

And may I do each day the little things
And say the pleasant word that joy brings.

By little things life can be made more sweet,
The whole become a harmony complete.

The Life of Contentment

FOR I HAVE LEARNED, IN WHATSOEVER STATE I AM, THEREIN TO BE CONTENT.

The Law of Mind

BY NORMA KNIGHT JONES

HAVE THIS MIND IN YOU, WHICH WAS ALSO IN CHRIST JESUS.

"FINALLY, BRETHREN, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

In these beautiful words Paul proved that he knew the law of mind. If your mind is thinking of the good and the true according to the universal law, your experience reflects the splendor. Paul must have antedated the findings of the modern mental scientist, for in two statements in the 4th chapter of Philippians he shows the relation between mind and outer manifestation. He says, "Have this mind in you, which was also in Christ Jesus." Note that he says "mind." He does not say "the body that was in Christ Jesus," the arms or legs, but the "mind," thus showing that he knew it was the mind that made the body and the outer experience. Then in the first passage quoted above Paul again demonstrates his belief in the power of the mind; he lists the beautiful, true qualities of being and says succinctly, "think on these things." Now, two thousand years afterward, we are beginning to understand Paul's admonition.

To be contented we must have a contented mind,

a mind that is engrossed in the thinking of lovely thoughts. Thought is energy, the most powerful energy in the world. It is ours to use as we will, but as we know the universal law of cause and effect it behooves us to use it in the right way if we would be contented and happy. "Thoughts are things," some one has wisely decided; and so the things we think are the things we have and are. A greater wonder-worker than any magician is the thought of your mind, and it produces results with greater sureness.

We have in our own keeping the rule of our life; we set our own goal, our own tempo, our own progress. We are given everything—the power of God—with which to work. What we make of life is a matter of how we respond. This power of God is the indwelling presence of Divine Mind. The question we must ask ourselves is this: Am I thinking in accord with Divine Mind, or am I thinking according to my human and personal consciousness? What we decide determines our life. For our habit of thought not only creates a similar quality of experience but it motivates our actions.

Paul realized that quality of mind is the deciding factor in a life of contentment. He knew that contentment is not a matter of chance or fortune but is determined by law. We are not controlled by whim; no cosmic vagary whips us here and there; there is no capriciousness of being that casts us in the role of king one day and serf the next. The pattern of our web of life is part of the universal design, the work of Divine Mind. We share in the designing of our own pattern, a result of our being created in His image and after His likeness. Do not think for one moment that you are cast upon this planet a prey to uncertain fates,

to fashion the web of your life from odds and ends. You are a person inherently divine, fashioning your seamless robe from divine materials. And those materials are divine substance: your mind.

Just as soon as we learn to use the mighty law of mind we are out of bondage; we are free. Nothing can destroy the integrity of the man whose mind is stayed on God. Paul shows us how to stay our mind on God, think of the heavenly qualities, the true, the just, the lovely, the honorable. We so often glibly quote the words "The truth shall make you free," but we are likely to omit the preface to that statement, which is this: "Ye shall know the truth." That is what makes us free, the knowing.

The other day I read an interesting story that perfectly illustrates this. A man swimming in Lake Michigan close to the life line stretching to a safety raft was nearly drowned. When revived, he was asked why he did not grab the life line, and his answer was "I did not know it was there." His ignorance of the help within his reach brought him close to death. Unless we know the Truth it cannot make us free. Unless we know the law of mind we cannot control our life. It may be one of contentment or it may be one of unhappiness. When we know the Truth and act upon it, life answers our imperative call, life becomes what we wish to make it. Realizing that thought is creative, we use it to create contentment.

Trouble does not beget itself; it is begotten by thought. It is a parasite that is nourished by the troubled quality of the thought that we have allowed to creep into the mind. It can cling to us only as long as we continue to nourish it. Contentment, the fulfilling of our being, is born in the mind that is filled with

thoughts of the lovely things that Paul has listed; it is the spiritual well-being of one who knows the Truth. If for the moment your experience is unhappy, look to your thoughts. The little "thought people," sometimes so tiny as to be almost indistinguishable, are the Lilliputians that bind us just as they did the famous Gulliver in his travels. Rather than feel despondent because you are beset with trouble, break the bondage by keeping your mind pure and undefiled. Think on lovely things.

The law of mind is that our body, affairs, and experiences are the result of our thoughts. No thought is ever lost. Even the seemingly least important thought carries its own creative power. We think sometimes that a little bitterness will not harm us, but it will sear us just as if it were a giant. We must be wise and zealous guardians of our thoughts and refuse to entertain any that are not thoughts of the good that Paul mentions; for all thought produces corresponding experience. Think of the things that are true, good, pure, and honorable, and watch them becoming manifest in your outer world. Prove it for yourself; for Truth is merely a theory until you have proved it for yourself.

Let us look at this law of mind. First consider that it is not something to fear but something incredibly precious that is to be used. By the very quality of its validity it becomes the most treasured possession. By the very quality of its immutability it can be used to produce the most beautiful of lives. It is not the law that makes us happy one day and unhappy the next. It is our misuse of the law; we have given it something negative to work with instead of something lovely, as Paul advised. Paul realized that God works through and in the law, and God is Love. Love fulfills the law. What man must do to be contented, to be filled with

contentment, is to fill the law with thoughts of love and truth. The law of mind subjected to spiritual thought is the secret of happiness and success.

The nature of the divinity is always seeking expansion and fuller expression through man, and this must mean that something finer than this has gone before and will be yours as you expand in consciousness of the divine. The law of growth is that the increase comes from the vitality inherent within. The seed grows from its own inner urge; the outer manifestation of good comes from the inner urge of good. The greater richness proceeds in an orderly continuity from the inner to the outer. Therefore if we seek more contentment, more happiness, it must come from a fuller and more expansive thought of good within. The more we seek to deepen and intensify our consciousness of Spirit the more we enhance our life.

There is an old Celtic folk story of a little old woman who lived on the edge of a forest. She lived by selling firewood, and she believed in God. One day an excited man came rushing up to her tiny hut. Throwing open her door, he cried out, "The king is ruining us—he is cutting down the forest—we will have no wood!" The little old woman cast on him a look of dignified tolerance and deliberately walked to the wood box, took out a large stick, and threw it on the fire. Then she turned and said, "I think God came before the king; it is likely He will be here afterward."

If we think God comes before things of the world and is likely to be here afterward, we are pretty well on our road to contentment. Contentment does not live with fear or doubt; it abides with assurance. One mighty aid to assurance is our knowledge that God is and God will be. There can be no fear in the mind of him who

knows the Truth. To believe that the kings of the earth have power over us, to think that difficulty can imprison us, this is not a thought of God. God is the only power and presence not only today but forever.

Knowing the Truth not only makes us free but it makes us victorious. The aim of the Greek religion was to make man at home in the universe. The aim of Roman ethics was to adjust the human spirit to the requirements of the moral nature. The aim of the Christ man is to triumph over the manifest world. Christianity is the religion of power. Jesus taught that man's unending quest is life abundant, and He showed us how to obtain it. The principles that He knew, the laws that He used, are ours to know and use today. He revealed to man the ultimate nature of his being and showed him that he was not to be subservient to the things of the world. He said, "I have overcome the world"; and Paul points out how we too may attain such a victory by having in us the "mind . . . which was also in Christ Jesus."

Within us all is the substance of the very power of God. It is the throb of our pulse, the beat of our heart, the breath of our lungs, the thought of our mind. Our life is altogether the life of God. Without it we are dead; with it we are alive! Without it we are lost; with it we are found. Our life and our mind are the living testaments of God within us.

This power of God is ever seeking expression; it is all good. As we grow in the comprehension that our very being is God individualizing Himself through us, can we do any less than seek to give him a clean, undefiled channel of expression? Divine Mind is our supply, good and abundant beyond our fondest dreams. If we use the divine tendency of thought, the result

will be richness beyond imagination. Where man often fails is in trying to mold divine substance with human thought, thought that has passed through the mill of personal consciousness and gathered all the debris of race and heredity. Keep the thought channel clear and pure. Paul has given minute directions, and if we follow him there is contentment. That is the mind that was in Christ Jesus.

We are often prone to think of the teaching of Jesus as limited to those few years when Christ was manifested in His form. But the torch of His word has been carried onward by His great apostles and disciples. Even today those who bear His word, who think His thought, are still carrying the light of the world.

The wonder of Jesus abides almost wholly in His reliance on the power of the ordinary thing to help convey His mighty message. A quiet roadside, a tiny boat near the shore, a tranquil garden was an adequate setting. Wherever He was there too was the divine presence. Why? Because the divine presence abided in His mind. It is finding the presence of God in the little things of life that leads to contentment. The consciousness of Spirit turns the most sorry duty into a sacrament, the darkest night into light. By the thought that was in the mind of Christ Jesus He transformed every experience into good. Whatever may be our experience today, think on the things of Paul's litany. By changing thought we change experience.

In Bernard Shaw's great prophetic play "Back to Methuselah" Eve, the mother of all humanity, says of her grandson: "There is Enoch, who walks on the hills, and hears the Voice continually, and has given up his will to do the will of the Voice, and has some of the Voice's greatness." It is still the great difficulty of the

world to interpret "the Voice" and acquire some of its greatness; but Paul has given us some masterly ideas about its meaning.

The world is far more complex than it was in the days of Paul. The inventive genius of man has shattered time and space; machines have intercepted the work of human hands; man has made a fetish of doing, of action. But I doubt if the number of contented lives is any greater. Like the old Irishwoman in the story, we must know that God came first and will be still here when all the whirl of wheels shall have paused. He is eternal; all else passes. No matter how complicated life becomes, the law of mind still holds. It too is eternal. Contentment exists in the mind, it is a quality of thought, and it manifests itself only because of its creative first cause. We can interpret "the Voice" only by listening, by hearing, by concentrating upon its beauty and truth; and following the lead of the divine voice is the way to contented thinking.

Many persons have a curious apathy about life. They live it as it is suggested to them, without any voluntary thought of their own. Life becomes to them merely a matter of endurance, as it did to the old Stoics. Endurance is negative; anything less than All-Good is defeat. When the whole glory of life is ours to have and to use, why submit to anything short of glory? Are you satisfied with half portions? Are you willing to live in the twilight when the whole radiance of divine splendor is yours, your birthright?

We do not like to admit that we are mentally lazy or spiritually indolent, but unless your experience is of All-Good you are not using the mighty power of your mind aright. It is the spiritual-minded man who possesses dominion, not the man of human conscious-

ness. To be content is to be completely fulfilled, without a crevice where God is not. And Paul with brilliant insight tells us how to fill our mind so that it will be all of God: to think on the things that are true, honorable, just, pure, lovely, and of good report.

EDITOR'S NOTE—This is the second of four articles by Norma Knight Jones.

IN A GARDEN

By Rachel G. Mossman

Lord of all beauty, Thou who sought
So oft a garden's quiet shade
To hear the voice that spoke above
The murmur that the olive made;

Who walked where sun drew forth the pale,
Tall lily's bloom anew to find
His love still drawing Thee, His light
Still flooding o'er Thy waiting mind:

Wilt Thou forgive me if I seek
No dim-lit temple place to pray?—
But see, the tulips are abloom
I planted all one bitter day!

Forgive me when I cannot frame
My praise in words that soar and sing,
But yet remember how I helped
The lilac to its blossoming.

Forgive me if I cannot speak
Thy beauty, which I feel and see.
Let me but plant and weed and trim—
The bloom itself will speak of Thee!

Receive Thy Sight

THY FAITH HATH SAVED THEE

BY ETHEL JOHNSTON MCNAUGHT

THE ROAD TO Jericho was a main-traveled road leading from Gilead to Judea and down into Egypt. It was a crowded highway, largely because of the heavy traffic in a certain balm that was abundantly raised in the surrounding fertile lands and exported to all parts of the world.

It is significant that Jesus, in those last busy weeks of His earthly ministry, should travel the Jericho highway, where He would meet people interested predominantly in money and what money would buy, and representing a cross section of the life of His time. Here He would come in contact with that representative individual whom we today call the "man in the street." It is significant too that He should draw nigh unto Jericho, for there He would meet still other classes of people, the large number of tax collectors and other public officials, as well as priests, merchants, tradesmen, and other inhabitants of a rather prosperous city. It almost seems that Christ desired on this one journey to give all classes of people the opportunity of fellowship with Him. He was on His way to Jerusalem where all the things foretold of the Son of man were soon to be accomplished, persecution, crucifixion, resurrection. Walking with the multitudes on the dusty highway, He would draw all unto His physical presence as one day He would draw them to Him in spirit.

With the exception of a few who had come in close

contact with Jesus as teacher, healer, or friend, most of the multitude on that day probably accepted Him quite casually as merely a fellow traveler. Yet there was always something distinctive in any crowd with Jesus Christ in its midst; and a certain blind man, accustomed no doubt to the daily passing of people sensed a presence that made this no ordinary crowd. We can imagine him reaching out to touch some one's arm and asking, "What is going on? Who is passing?" No doubt he rose to his feet and followed along as best he could, repeating his question persistently, "Who is passing?" But the crowd paid no attention to him, being not yet aware of the presence. They saw only a blind beggar, one of many of his kind, who were wont to annoy travelers by asking for alms.

But something importunate in this man's curiosity appealed to the disciples, and one of them took pains to say that it was Jesus of Nazareth who was passing in the crowd. Being imbued with a consciousness of the nearness of the Master, it perhaps seemed to him that it was Jesus, and not traffic in worldly things, that caused the crowd, and he was only too willing to share his knowledge with one who lacked. What a blessing is the friend who comes to us when we are groping for the light; to whom a ray of Truth has been revealed and who is eager to share it with us, to lead us to the source of all Truth, and to help us realize the immanent presence.

Instantly the blind beggar grasped the situation. Perhaps he had heard rumors of miracles. At any rate something deep within him was magnetized by the nearness of Jesus. An impelling desire to be healed leaped in his heart and became articulate on his lips; and he cried out, "Have mercy on me, O Lord, thou

son of David." Now the crowd is conscious of the presence of a gentle stranger in its midst, one who must not be accosted or annoyed by beggars. So they try to thrust the blind man aside, demanding that he hold his peace. But he cries again and again, "Have mercy on me." We know "more things are wrought by prayer than this world dreams of," yet how little did that hurrying crowd think that a miracle was to be performed in its midst! We are told that Jesus stopped still and requested that the man be brought to Him. Can we not see trembling arms yearning toward Jesus, embracing Him, touching the hem of His garment while Jesus gives him the opportunity to express his deepest desire?

Do *you* long above everything else for "sight"? Then you are standing on the threshold of a great spiritual awakening. Knock, and the door will be opened; ask and you shall receive; for in asking you give expression to your faith, which makes the answer to your petition possible. "Thy faith hath saved thee." Ask for this greatest good, and with what measure you ask it shall be measured out to you. Never is a stone given for bread. When the kingdom is thus established in your own heart, all other good will be added unto you.

The blind man asked for the world's greatest need, freedom from the bondage of darkness. "Man's inhumanity to man" would cease—wars, hatred, crime—if his sight were restored. When unity was made manifest in the blind man's physical members, he began to walk in the light. The old way became the new way of discipleship, which means brotherhood and service as epitomized in three words "He Glorified God." As opposed to this, the world today is glorifying political dictators who are denying God.

Those of the multitude on the Jericho road who

witnessed the restoration praised God. Each shared in the miracle in his own way. Each as he was able to bear it received the light. As in His first miracle Jesus restored harmony to a confused situation by supplying wine, the physical lack of that particular occasion, so in this last recorded miracle before the entry into Jerusalem Jesus supplied "sight": understanding, discernment. This miracle performed on the road to Jericho symbolizes the manner in which we may acquire spiritual vision while yet in the flesh. First we must be conscious of our blindness, of material things as the focus of our attention. Then we must pray for sight, knowing that we shall receive light abundantly in proportion as we ask it. And when we receive it we must share it with others.

The crowd no doubt grew more and more vocal as it neared Jericho. Presumably numbers of persons could recount other miracles that they had witnessed in the presense of the serene Man of Nazareth. So Zacchaeus, seated in the customhouse receiving the tax, busy making entries in his records, must have overheard many strange things. What sort of man could this Jesus of Nazareth be?

How significant, how pregnant with possibilities, is the hour when indifference to spiritual Truth dies within us to be replaced by an impelling desire to see, to understand! This loss of indifference may be caused by grief, disappointment, discouragement, or loss of health, money, or friends. Or it may be the hunger for a more satisfying religious experience than we have yet had, or a more complete revelation of Truth, or a better understanding of divine law and a way to incorporate this in our daily life. The first throbbing of this new desire within us marks the beginning of our spiritual resurrec-

tion as certainly as the first sprouting of green indicates the pulse of awakened life beneath the soil. It is the impulse within us of which the poet speaks, that

> "Reaches and towers,
> And, groping blindly above it for light,
> Climbs to a soul in grass and flowers."

Now Zacchaeus was a little man, short in stature. This was of no particular consequence to one who spent his days collecting money, counting out change, manipulating figures. But when he must go out in the crowds, then his handicap was indeed great. Pushed, pressed, trampled on, he could only push, press, and trample in turn and make what slow progress he could through the human stream.

Occupied solely with the pursuit of material things, our nature becomes warped, and when trials and temptations press against us we are too small to meet them. If we are not to go down in defeat, trampled and smothered, we find we must then get out of our narrow environment by taking advantage of the first opportunity that presents itself, as Zacchaeus did when he climbed up into the tree. So many opportunities for "seeing" we let slip by. We waste so much precious time on frivolous entertainment, on reading accounts of crime and other sordid happenings. Hence we stay down on the level of crowd consciousness while there is available such a wealth of fine music, drama, and literature.

Like the blind beggar, Zacchaeus had an impelling desire to see the celebrity who was passing by, but it was not idle curiosity. Something hitherto dormant within him was ready to be quickened into life. When a child I can remember once asking my Sunday school teacher how Jesus could know Zacchaeus's name and

being satisfied with her simple answer "Jesus knows everything." Later years were to bring a consciousness, a beautiful revelation, of the at-one-ness of Christ with the human heart. My desire to understand was to grow, and I was to receive sight as I required it. As we continue to see Truth and its manifestation, we find it. The joy that Zacchaeus felt at seeing Jesus look up into the tree, at hearing His voice, can be ours. "To-day I must abide at thy house" is the awakening within us of the I AM, not for an hour, a day, or a season; it inaugurates a constant, eternal, inseparable unity.

We might speak of the obligation that rested upon Zacchaeus as host, but I like rather to think of the inevitable consequence of his taking Jesus into his home as a guest. Often when we receive a stranger or a friend to whom we look up in admiration or awe, one who perhaps is more prosperous than we, or more intellectual or cultured, we experience a sense of inferiority and are wont to apologize for our lack of this or that. But intimate association with his guest brought out the very best in the nature of Zacchaeus. It was as if when looking into the face of Jesus he saw himself as in a mirror: he was like Him, for he saw Him face to face.

Immediately he began to manifest spirit in deeds of love. Like the blind beggar, when he had regained his sight, he took the way of light, glorifying God in unselfishness. Because of his particular occupation as a publican, he thought first of money, and how he could make it a means of praising God, and his plan sprang into being quite naturally and spontaneously: "Half of my goods I give to the poor." And even more than this he would do in order that there might be no discord in the new symphony of his life. For any wrong he

had previously committed he would make restitution by a fourfold payment, more than was required by any person save one who had broken the law. No remnant of his old life must remain. He was now a new man, manifesting his rebirth in good measure, as it were, pressed down, running over!

"To-day is salvation come to thy house" is more than a reward for a good deed, more than the courtesy due a host. It is the logical consummation of the fellowship of God and man. Dormant, this fellowship had been quickened by the inflow of light, and spiritual unity became manifest in human consciousness.

The closing scene of the day fits into the picture as a carefully selected stone fits into a mosaic. What curiosity seekers must have crowded about watching this miracle worker go into the house of the publican, the despised one, the sinner. Worshiping the letter of the law, interpreting prophecy literally, these curious ones looked for the establishment of an earthly kingdom in the immediate future. What more significant lesson could Jesus leave with them before going on

Faith and unfaith can ne'er be equal powers;
Unfaith in aught is want of faith in all.
—TENNYSON

His way to Jerusalem than this story of the talents? One to whom sight has been given must not bind his eyes, but use them lest he lose the power to see. One who has looked into the face of Christ must never look away lest he lose the consciousness of His presence. We do not need to look for the kingdom. It is within us at the instant we recognize it, and its increase depends upon ourselves.

Unity versus Duality

TO EACH ONE OF US AS ADAM OR EVE IS GIVEN THIS DIVINE CAPACITY TO BRING FORTH INTO THE VISIBLE WORLD WHATEVER WE FORM WITH OUR I AM OR MIND POWER.

BY A. R. MACPHERSON

WHENCE DOES the mind of man derive its supreme power? Is it from its unity or oneness with good or is it from duality, the belief in two opposing forces? At every turn the material sense world holds before our gaze the duality concept; that food can both bless us and harm us; that the weather can both bless us and hurt us; that work can be a blessing or a curse; that money is the root of all evil or the source of all supply; in short, that our mind is creative of both good and evil conditions.

The very first commandment given to man, and by far the greatest warning he ever received, was that given to Adam and Eve to beware of "the tree of the knowledge of good and evil." In the day that Adam and Eve assumed in their minds a knowledge of evil and ascribed power and reality to it, in that day began the history of evil and the ascendency of the reign of death. Duality of mind entered the Garden of Eden and the human consciousness became the scene of a titanic imaginary battle running through countless generations of mankind.

Will the seeming forces of evil now rampant in the world ever be subdued? Not before man realizes the inherent unity or oneness of his mind with the divine

and ceases to use his divinely bestowed I AM power to create more negative or evil conditions. To Adam was bequeathed the creative power of the I AM mind, the divine ability to reproduce in manifest form whatever he chose to bring forth. To each one of us as Adam or Eve is given this divine capacity to bring forth into the visible world whatever we form with our I AM or mind power. The greatest obstacle to the accomplishment of this objective is simply man's ignorance of the unity of his mind and Divine Mind and the tenacity with which he holds to the belief in duality. To each one of us comes the solemn warning given to Adam to beware of duality of mind or division of the I AM power, the result of which is to create both good and evil conditions with the only power we possess, the power to know as God knows. Because we allow our mind to divide the creative power we bring forth confused manifestations.

Even to meditate or think about the why or cause of a particular evil afflicting us or the world is to disregard that first warning. Why? Simply because our consciousness infolds the one power, the individually creative I AM. To assign a real cause to any evil is to divide our one mental power into two mental powers, good and evil, and the result is certain: more evil in your life and the world. We must strive at all times to realize the unity or oneness of our I AM and then we shall not divide our only power with an imaginary opponent.

"A doubleminded man *is* unstable in all his ways," James admonishes us. How obvious this is in every activity of man. If we persist in dividing our attention between two objectives we accomplish little or nothing. "Keep your eye on the ball" is the most important

habit every successful golfer must acquire. It is commonly understood that the chief purpose of juvenile education is not to impart facts and figures to the child but to teach him how to think, how to keep his mind concentrated on one problem or subject until its solution or mastery is accomplished. Thinking then becomes knowing. We must think our way through to conviction or knowledge of the truth about anything.

Unless rightly directed and disciplined the natural tendency of the human mind is to flit aimlessly from one thought to another. Through the exercise of the will we concentrate or focus our thought upon one subject at a time unless we happen to be one of those freaks occasionally witnessed in vaudeville, who work out problems in mathematics on a blackboard while at the same time they talk to the audience on various subjects. Most of us operate a one-track mind.

Why is it that we so often allow thoughts to disturb us? Perhaps we lose sight of the nature of our thought processes. We do not distinguish between the thought and the thinker or the thoughts and the particular subject around which the thoughts are circling. In dealing with chaotic thoughts of any kind it is very helpful to remember that thoughts cannot think. They cannot decide. They cannot plan. They cannot act. They cannot do anything but float on the stream of mind, congregating only where there is an attraction for them. They concentrate at the point of consciousness for expression. You are the thinker, the judge, the actor. You are both the receiver and the transmitter of thoughts. You are the power that chooses, collects, directs, and manages the powerhouse of mind. Thoughts are simply your raw material, what you work with.

Once you have clearly grasped this distinction be-

tween thought and yourself and learned how to apply it in practice you will never again allow yourself to quail before any thought or stream of thoughts. You simply assert your I AM authority and all thoughts must literally "stop, look, and listen" to your next order. Feeling the superiority of your I AM, you see all thoughts for what they really are, simply the mental wood and stone and mortar with which you build your house of consciousness. Thought has no power to harm you. You are the power.

Duality is simply a process of trying to divide your individual power with your thought. It cannot be done. To try to do it is to invite confusion and ultimate failure in all you undertake. Unity of thought is simply the mental process of keeping your power where it belongs, in the house of consciousness, and not dividing it with thought. You are the I AM unit or individual. Your work is to maintain your consciousness of oneness, which is God, and to resist every tendency to duality or division of consciousness.

Many have written and stated that thought has power, but such a belief only results in mental confusion and division of power. I AM is the power. The mind is the unit of mental power. Thoughts have no power, and the moment we depart from this unity of mental action we dualize our mind. Ignorance, hypnotism, illusions, and false thinking are simply inverted mental power turned against ourselves, creating a house divided against itself. To say that thoughts have any inherent power is like saying that the materials in a building have power. But we know that the power is in the intelligent, directive forces that assembled the raw materials into a completed building.

You do not confuse the radio message or program

with the radio. The power in the radio program as conveyed by the ether waves is slight compared with the great power in the radio itself. Your mind may be likened to a combined receiving and transmitting radio station. Your thoughts are the messages going and coming in the ether. The power is your I AM consciousness, lending life, reality, and feeling to your thoughts. You eternally are, now. Thinking processes are necessary only to attain your final goal, self-recognition of the Christ within you.

Jesus said, "If therefore thine eye be single, thy whole body shall be full of light." Again and again we must recall that man's consciousness of power is dependent upon his recognition of this simple singleness of mind within himself, the recognition of the I AM within through whom man can do all things.

If that old bugaboo about the power of suggestion troubles you, just remember that you are the power and that it is entirely up to you to hold your peace or power within your consciousness of unity or singleness of mind. Suggestion is never mental power. If this were not true evil would actually be a real power. All so-called evil comes to us in the form of suggestion. It cannot come in any other way. Our defense lies solely in learning how to stop giving it power and reality by keeping our eye single, refusing to concede any mental power to thought. Man is a thinking, knowing creature divinely endowed with power to discern the nature and character of thoughts, but he shifts this power into reverse when he divides his mental might with thought and allows thought to become the thinker, thus reversing the divine order.

Thought may direct or use the power of the I AM, but thought is not the I AM. To say that thought pro-

duces its likeness or image in the visible world seems to be true only because thought seems to borrow power from the I AM to produce its objectification. Thought of itself is null and void until it contacts the I AM center of man. There it receives direction and activation. One single thought cannot manifest itself, but a concentrated train of thought, directed by the I AM becomes manifestation in the outer world.

In the last analysis we begin to suspect that even the act of thinking is vanity, an expression of merely mortal activity. The Christ man, the perfect man of God, does not need to think. He knows. He stands forth as the perfect and glorified expression of the Supreme Being, reflecting the light of the divine "countenance" or mind in its completeness, without the limitation of any thought process. We discern that the thinking activity must eventually evolve into the more perfect knowing or reflecting action of Mind, in which we can understandingly say with the Master: "The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner."

It is a common experience with spiritual-minded people that the clearest revelations of spiritual things come to them when their human thought processes are stilled. "Be still, and know that I am God." How can God be reflected through us when our mind is churning with personal thought activity?

Yes, learn to think right by all means. But when thinking becomes conviction or knowing, then duality of mind will cease and the perfect Christ reflection will shine forth in the glorified unity of the one Mind. Then man will no longer need to think. Satisfied with His likeness, he will know.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 4, 1938

UNITY SUBJECT—*The Strength of United Effort.*

INTERNATIONAL SUBJECT—*Samuel: Spiritual Revival.* —I Sam. 7:3-13.

3. And Samuel spake unto all the house of Israel, saying, If ye do return unto Jehovah with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts unto Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines.

4. Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only.

5. And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah.

6. And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah.

7. And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8. And the children of Israel said to Samuel, Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines.

9. And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah: and Samuel cried unto

Jehovah for Israel; and Jehovah answered him.

10. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel.

11. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car.

12. Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath Jehovah helped us.

13. So the Philistines were subdued, and they came no more within the border of Israel: and the hand of Jehovah was against the Philistines all the days of Samuel.

GOLDEN TEXT—*Direct your hearts unto Jehovah, and serve him only.*—I Sam. 7:3.

SILENT PRAYER—*I occupy my mind with the thought of God that I may express Him in all my ways.*

The Children of Israel represent the real things of life, whereas the Philistines represent the unreal things of sense consciousness. In man's mind reality is sometimes subordinated to unreality. This condition is outpictured by the Philistines' encroaching upon the Children of Israel and threatening to enslave them.

One needs to use spiritual discrimination if one would cast off the spell of sense consciousness and be permanently free. Spiritual discrimination is represented by Samuel.

Spiritual discrimination leads man to take the three steps that are necessary to him in order to gain a victory over the self. First of all he must put away his false gods, the Baalim and the Ashtaroth. These gods are aspects of power that are foreign to the one power, Spirit. To avoid being overcome by them we must bring

our creative power, as fast as we become conscious of it, into harmony with our spiritual consciousness. Provided it is faithfully sought, spiritual attainment in even a slight degree becomes a stabilizing factor in life.

In the second step we concentrate our forces at Mizpah. Mizpah means "watchtower," and to direct our heart to Jehovah and serve Him only is to watch over our inner life from the vantage point of spiritual consciousness. When we watch thus, the third step is easy for us. It consists in making our action conform to our thought in all that we do. Without habitually directing the thought toward Jehovah it is impossible to conform our action to our thought, since thought becomes rambling unless it is held to a focal point by attention. Conscious direction of the thought is therefore the secret of remaining in spiritual consciousness.

Such direction is not easily accomplished. Reaction follows action in the mental realm as in the physical; so when we determine to be loyal to Jehovah and stand for Truth only, we sometimes find sense consciousness undertaking to reassert itself. "When the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel." If there is a place "where congregations ne'er break up, and sabbaths never end," it is a place where consciousness as we know it would disappear, and life cease. Sabbaths must end in order that action may translate renewed inspiration and clearer vision into practice.

Before the reactions of sense consciousness can be done away with man must set to work a refining process that will transmute matter into mind and mind into Spirit. The sacrifice of the lamb as a whole burnt offering to Jehovah represents the translation of the pure

physical life as it exists in the sight of God to the plane of mind. Those who follow Jesus in the regeneration employ the process of body refinement outpictured by Samuel, who continued to cry unto Jehovah, to keep his heart directed toward God, as he offered up the sacrifice. In like manner we make contact with spiritual power and bring our desires to pass. "And Samuel cried unto Jehovah for Israel; and Jehovah answered him."

Throughout the Scriptures unity of aim is realized by attributing everything that takes place to Jehovah. Naomi held Jehovah responsible for the loss of her husband and sons. So in today's lesson it was not a severe thunderstorm that dispersed the enemy Philistines; "Jehovah thundered" upon them and discomfited them. When sense consciousness is smitten down before spiritual consciousness, it is always the divine energy acting upon substance that is responsible.

Out of the high tower of spiritual realization man is prepared to meet and vanquish sense consciousness and establish himself in a state of mind that fills him with rejoicing as he abides in the overcoming power of Spirit and in the realization of omnipresent substance and life. "The men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car."

The work of the Christ is foretokened in the stone called Ebenezer. This "stone of help" is available to every one that acknowledges the Christ. The fact that Samuel placed Ebenezer between Mizpah and Shen (the watchtower of prayer, and the assimilating of true ideas gained through prayer) shows that there is to be a lifting up of the whole organism and a bringing of the perfect, ideal man into manifestation.

As long as man is guided by spiritual discernment in his daily expression, he keeps himself free from sense consciousness. "The hand of Jehovah was against the Philistines all the days of Samuel."

QUESTIONS

1. Why are spiritual things sometimes subordinated to material things in man's mind?
2. What three steps are necessary to victory over the self, and what enables one to take them?
3. How are the reactions of sense consciousness done away with?
4. Explain the symbology in the sacrifice by Samuel of a lamb as a whole burnt offering.

Lesson 11, September 11, 1938

UNITY SUBJECT—*The Will and Power.*

INTERNATIONAL LESSON—*Saul: Moral Failure.*—I Sam. 10:21-25; 15:20-23; 31:3-6.

21. And he brought the tribe of Benjamin near by their families; and the family of the Matrites was taken; and Saul the son of Kish was taken: but when they sought him, he could not be found.

22. Therefore they asked of Jehovah further, Is there yet a man to come hither? And Jehovah answered, Behold, he hath hid himself among the baggage.

23. And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24. And Samuel said to all the people, See ye him whom Jehovah hath chosen, that there is none like him among all the people? And all the people shouted, and said, *Long* live the king.

25. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his house.

20. And Saul said unto Samuel, Yea, I have obeyed the

voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal.

22. And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

3. And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers.

4. Then said Saul to his armorbearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it.

5. And when his armorbearer saw that Saul was dead, he likewise fell upon his sword, and died with him.

6. So Saul died, and his three sons, and his armorbearer, and all his men, that same day together.

GOLDEN TEXT—*To obey is better than sacrifice.*—I Sam. 15:22.

SILENT PRAYER—*I am obedient to the voice of Spirit, and it leads me by sure paths.*

The faculties of will and power are so closely related that they may be represented by the term will power, which is one thing instead of two. The king represents the will because the kingly office was once the highest known, and the king had supreme authority over his subjects. Now that rulers are largely constitutional monarchs, with their powers strictly defined

by written constitutions, perhaps dictatorship rather than kingship is the proper symbol of the will. One office however the will still fills perfectly, namely that of ruler of the inner realm of man.

It is in man's own life that the will proves him to be the ruler of emotion or its subject. Saul (asked for, demanded) commanded others but could not command himself. He represents the will functioning within the limitations of personality. Emotions of jealousy, melancholy, and hatred swayed him and he yielded to them until he became a hypochondriac if not actually insane.

In the beginning Saul was shy and distrustful of his powers. When the lot fell on him he hid himself from the crowd, among the baggage. Towering head and shoulders above every one else, he appeared to be every inch a king, but physical measurements are not the sole criterion of rulership. To be king in deed and in truth Saul needed to command his will in obedience to divine law. He needed to use his will to influence his thoughts or ideas.

With respect to thought the function of the will is to fix the attention on the ideas that one may desire to hold in mind or develop. Man can hold himself to a certain train of thought to the exclusion of other thoughts that are prone to obtrude themselves upon him. He can put out of mind completely the resistant, carnal thoughts that hinder his progress. Such thoughts as these are represented by the Amalekites, whom Saul was commanded to destroy utterly. Spiritual discernment (Samuel) convinced him that this was necessary, but pride and greed led him to take Agag, king of Amalek, prisoner and to let his victorious soldiers help themselves to the choicest animals by way of spoil.

Saul excused this lapse from obedience by dedicating the animals to sacrifice.

Samuel reminded Saul that obedience to law is better for man's character than the external act of sacrifice. Obedience requires the bending of the personal will to meet the exigencies of the higher or divine will. To do not what one wishes to do at the moment but what one knows to be best in the long run calls for a measure of self-restraint that the natural man does not possess. The natural man wants his own way, which is the way of rebellion against constituted authority. Rebellion or disobedience is a serious offense, the equal of witchcraft or sorcery, which was once punishable with death.

Disobedience of the divine law leads to a deadening of the soul to the real values of life, as conviction of witchcraft once led to physical death under the Jewish law. No one who disobeys the law of life can remain ruler over his own life. "Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king."

When man fails to align his will with understanding, the will remains personal in scope, limiting his expression to a narrow range instead of aiding him to live a fuller life. Saul met disaster at the hands of the Philistines only after he had wrecked his inner life through ungovernable willfullness. Possessing great power and authority, he lacked wisdom to apply either to the best advantage, and misapplied both.

Will power is essential to a strong, well-ordered life, but only when it is under complete control of the I AM. He who is subject to his will instead of being its master is debarred from victorious life expression. As the will grows more and more unrestrained, man grows less and less responsible as a social being. Saul became so

involved in his limitations that self-destruction seemed to him the only bearable escape.

He who waits upon God and is God-directed keeps sense consciousness in abeyance if he does not transmute it altogether into a higher consciousness. After their defeat at Mizpah the Philistines disturbed the Children of Israel no more during the life of Samuel. Without Samuel's hold on spiritual power and his sustaining presence Saul was at their mercy. So sense consciousness returns to him whose mind is not stayed on God.

QUESTIONS

1. What is the chief office of the will?
2. What does Saul represent?
3. How does a king prove his right to exercise power?
4. Can the will control thought? How is this done?
5. What do the Amalekites represent?
6. Why is obedience better than sacrifice?
7. Explain why will power is essential to a well-ordered, successful life.
8. Why could not the Philistines conquer Saul while Samuel lived?

Lesson 12, September 18, 1938

UNITY SUBJECT—*The Soul and Love.*

INTERNATIONAL SUBJECT — *Jonathan: Courageous Friendship.*—I Sam. 20:4-17.

4. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5. And David said unto Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6. If thy father miss me at all, then say, David earnestly asked leave of me that he might run to Beth-lehem his city; for it is the yearly sacrifice there for all the family.

7. If he say thus, It is well; thy servant shall have peace: but if he be wroth, then know that evil is determined by him.

8. Therefore deal kindly with thy servant; for thou hast brought thy servant into a covenant of Jehovah with thee: but if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9. And Jonathan said, Far be it from thee; for if I should at all know that evil were determined by my father to come upon thee, then would not I tell it thee?

10. Then said David to Jonathan, Who shall tell me if perchance thy father answer thee roughly?

11. And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12. And Jonathan said unto David, Jehovah, the God of Israel be witness: when I have sounded my father about this time to-morrow, *or* the third day, behold, if there be good toward David, shall I not then send unto thee, and disclose it unto thee?

13. Jehovah do so to Jonathan, and more also, should it please my father to do thee evil, if I disclose it not unto thee, and send thee away, that thou mayest go in peace: and Jehovah be with thee, as he hath been with my father.

14. And thou shalt not only while yet I live show me the lovingkindness of Jehovah, that I die not;

15. But also thou shalt not cut off thy kindness from my house for ever; no, not when Jehovah hath cut off the enemies of David every one from the face of the earth.

16. So Jonathan made a covenant with the house of David, *saying,* And Jehovah will require it at the hand of David's enemies.

17. And Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul.

GOLDEN TEXT—*A friend loveth at all times.*—Prov. 17:17.

SILENT PRAYER—*I love Jehovah, because He hears my voice.*

In this lesson Jonathan represents the soul. Woman, as a rule, represents the soul, but Jonathan manifested certain qualities that are essentially feminine and that were so recognized by David in his lament over Jonathan's death:

"I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women."

Saul also in rebuking Jonathan said that he was like his mother: "Thou son of a perverse, rebellious woman."

David represents love quickened but not yet under complete control. Saul represents the will under the dominance of the personal self.

The feeling of Jonathan for David was more than the romantic friendship of one youth for another to whom he was held by a common bond of idealism. The friendship is best explained in metaphysical terms as the attraction of the soul for love. Love is rightly the medium of the soul's expression, the soul's organ. Before the soul is imbued with love it cannot be said to spring from the kingly quality of will. Jonathan's will was well developed, as is shown by the quiet tenacity with which he remained loyal to his friendship with David in the face of his father's disapproval and his father's reminder that Jonathan was endangering his prospects of succeeding to the throne by his friendship with David. Jonathan had the selflessness of the soul that is possessed by genuine love. He loved David "as he loved his own soul."

There is a definite relation between the body consciousness and the moon. The new moon was a regular occasion for feasting in Israel. The moon represents personal intelligence, the intellect, which is harmonious-

ly blended with love in the well-rounded man. David was supposed to be present at the feast of the new moon, where his services as court musician might be required.

The impulses of the personal will may seem more or less unpredictable, but love finds a way to foretell its vagaries. David interpreted correctly the meaning of Saul's behavior when he absented himself from the royal table without the king's permission. The story of a journey to Bethlehem to attend a family sacrifice was invented only to test Saul's feeling. Absence on the ground advanced was excusable as a filial duty, and no one of sound reason and proper feeling would fly into a rage because of it.

That David was not fully established in love is evident from his fear of Saul. Perfect love casts out fear, but where love is still imperfect fear enters in. David feared exceedingly, and Saul's attitude towards him was, humanly speaking, sufficient ground to justify those fears.

To be conscious always of Jehovah whether good or ill befalls is a sign of spiritual consciousness. The Children of Israel almost uniformly attributed everything that happened to Jehovah. Everything is a manifestation of divine law, and in this sense Jehovah is the animating cause of all that comes to man. Thus the soul of man sees the "lovingkindnesses of Jehovah" on the one hand; and on the other it foresees a time when Jehovah shall "cut off the enemies of David every one from the face of the earth." Literally these two viewpoints are inconsistent; metaphysically they are not. When the reign of universal peace is ushered in, discord and all inharmony (the enemies of love) will be cut off from the face of the earth, and the loving-

kindness of Jehovah will be everywhere manifest.

The soul causes man to realize that love is the greatest power in the world and must be so proclaimed. Therefore Jonathan acknowledged implicitly that David and not he would be king after Saul. "And Jehovah be with thee, as he hath been with my father."

A covenant of eternal friendship between two youths has more than romantic interest to recommend it to our attention. Romantic interest is not lacking, as in the case of the arrows and the cryptic warning shouted across the field to the hidden David. The precaution was unnecessary, for no sooner was the boy messenger out of sight than David and Jonathan met in the open, as they might have done without the boy or the arrows. But youth must have its dream and come afterwards to grips with reality.

Our chief interest in the story of David and Jonathan is the eternal nature of the love of the soul. The story has survived because of this quality, while many a sworn friendship between young people since that day has been long forgotten. In spiritual consciousness, which this friendship foreshadows, nothing is ever lost.

QUESTIONS

1. What does Jonathan represent in this lesson? Saul? David?
2. Explain the friendship of David and Jonathan in metaphysical terms.
3. What does the moon represent, and why does it enter into this story?
4. Why did David plan to have Jonathan make a literal misstatement to his father?
5. Reconcile the statement concerning Jehovah in verse 15 with the reference to the loving-kindness of Jehovah.

Lesson 13, September 25, 1938

UNITY SUBJECT—*The Triumph of Love.*

INTERNATIONAL SUBJECT—*David: Triumphant Faith.*
—Psalms 23 and 27:1-6.

1. Jehovah is my shepherd; I shall not want.
2. He maketh me to lie down in green pastures;
   He leadeth me beside still waters.
3. He restoreth my soul:
   He guideth me in the paths of righteousness for his name's sake.
4. Yea, though I walk through the valley of the shadow of death,
   I will fear no evil; for thou art with me;
   Thy rod and thy staff, they comfort me.
5. Thou preparest a table before me in the presence of mine enemies:
   Thou hast anointed my head with oil;
   My cup runneth over.
6. Surely goodness and lovingkindness shall follow me all the days of my life;
   And I shall dwell in the house of Jehovah forever.

1. Jehovah is my light and my salvation;
   Whom shall I fear?
   Jehovah is the strength of my life;
   Of whom shall I be afraid?
2. When evil-doers came upon me to eat up my flesh,
   Even mine adversaries and my foes, they stumbled and fell.
3. Though a host should encamp against me,
   My heart shall not fear:
   Though war should rise against me,
   Even then will I be confident.
4. One thing have I asked of Jehovah, that will I seek after:
   That I may dwell in the house of Jehovah all the days of my life,
   To behold the beauty of Jehovah,
   And to inquire in his temple,
5. For in the day of trouble he will keep me secretly in his pavilion:

In the covert of his tabernacle will he hide me;
He will lift me up upon a rock.
6. And now shall my head be lifted up above mine enemies round about me;
And I will offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto Jehovah.

GOLDEN TEXT—*Jehovah is my shepherd; I shall not want.*—Psalms 23:1.

SILENT PRAYER—*I keep the law of life, that I may be in harmony with the universal energy.*

The law even in its man-made form is as much for the protection and nurture of man as for his punishment. Since the earth brings forth after its kind, it follows that it produces only what it is fitted to bring to full growth. Much more is man, the son of God, nurtured and his every want supplied by the divine law, under which his true nature is developed and perfected.

David, the shepherd boy, saw Jehovah as the Great Shepherd nurturing, protecting, and defending his many-sided nature in order that none of his qualities might atrophy but that all might be developed without let or hindrance to their full extent. Every man, knowing himself and what he can do in the name and through the power of the divine law, thinks of that law as at work within him and of the expression that is coming about by virtue of its action as his greater or true self. To the mechanic God is a great mechanic, first creating a machine that works perfectly and then operating it without flaw or mistake. The human body is such a machine. Its perfect action is the action of the divine law working noiselessly, unseen, unfelt but ceaselessly to the end that the mind may have a fit instrument for its proper functioning. To the thinker God is mind. The mind of man is the work of the divine law, and

its action is that law actually at work.

The life of the sheep is to lie down quietly in green pastures where its food is already provided for it, and when it has fed abundantly, to wander at leisure beside still waters to quench the thirst engendered by food. The life of man is to rest quietly in the assurance of divine love, feed on the thought of God's faithfulness, and build up greater capacity for thought and feeling in order that he may do perfectly the work for which body and soul are fitted and the mind adapted. The sheep follows instinctively the law of its animal nature. Man too can follow by a truer, higher instinct the divine law under which he expresses himself as a son of God, a conscious creator of right thought, of right behavior as an individual, and as a unit in the social group of right conditions in his relations with others.

Man's work is to realize the Great Worker in himself. The power that resides in him is more than equal to every emergency that may confront him in a world to which he is perfectly adapted, a world that has brought him forth physically after its kind. Instead of hesitating to undertake solutions man can let the power within him create a courage that blots out every fear, even that of death itself. Evil can gain no foothold in the life of the God-conscious man, for he sees even so-called afflictions ("thy rod") as a proof of God's presence and restraining power at work; whereas all that supports and upholds him ("thy staff") over the daily road further proves God's presence and the nature of His love.

In the face of apparent obstacles and trying circumstances ("mine enemies") man finds food for reflection and the substance of more tenacious faith. Joy is an Open sesame! to the abundant life that man enters upon

when he practices the presence of God.

Goodness and loving-kindness follow those who consciously express these traits. As he who wishes friends must show himself friendly, so he who wishes to have goodness and loving-kindness shown him must first set the example.

To "dwell in the house of Jehovah for ever" is to realize fully the consciousness of spiritual strength and power that man gains through keeping the divine law.

Psalm 27 continues the metaphysical interpretation of Jehovah. First Jehovah is understanding ("light") and the deliverance that understanding brings to man ("salvation"). Man's innate strength and courage come from the one source, and are placed within him where they may be made instantly available.

Firm affirmations of faith and courage are found in verses 3, 4, and 5. To ask one thing at a time of Jehovah and concentrate on seeking it is to demonstrate success and prove oneself on the right path.

The way in which we meet trouble proves the firmness or weakness of our hold on spiritual power. If we fortify ourselves with the thought of His abiding presence and power, we remain serene, unmoved by trouble, lifted up "upon a rock" or sure place where we are out of danger. He is "the Rock, his work is perfect."

QUESTIONS

1. What is the purpose of man-made and divine law?
2. Why did David see Jehovah as the Great Shepherd?
3. What is man's true or greater self?
4. Compare the life of the sheep with the life of man.
5. What is man's work?
6. Interpret the phrase "dwell in the house of Jehovah for ever."

This Is the Day

BY DELLA ADAMS LEITNER

This is the day when I shall walk
In paths of pleasantness and peace,
With perfect trust in love divine,
And from my burdens know release.

This is the day when I shall rise
With courage to restore my soul,
Putting old fears and doubts away
To gain the freedom of control.

This is the day when I shall give
Myself in service joyously
And, giving, find I realize
Increase in all I long to be.

This is the day and now the hour
I leave behind the things that made
The way seem long. I yield them all
And meet the future unafraid.

Silent UNITY

The Spirit that illumined Jesus quickens and awakens me.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

An eminent statesman once said that his observation led him to believe that the songs of a people had more to do with regulating their lives than the elaborate laws of their legislators.

So also the trite epigrams and popular sayings of the poets, such as this from Tennyson:

"Jewels five-words-long,
That on the stretched forefinger of all Time
Sparkle forever."

No one remembers Edward Everett's two-hour oration at Gettysburg, while schoolboys everywhere memorize the terse tribute of Lincoln. Jesus said, "But let your speech be, Yea, yea; Nay, nay." Don't waste words. Think selectively before you speak.

These suggestions are trite but true. We have to listen to so much in order to get a little that we often long for a shorthand language. Spirit talks to us in symbols representing ideas. Jesus used parables. Condensed statements of Truth engrave themselves on our mind while long wordy speeches make merely a scratch.

We try to make our monthly Unity Class Thoughts carry dynamic ideas, leaving the elaboration to each one who plants them in his mind.

Our men of science keep promising that they will eventually dynamite the atom; then the transformation of all things will follow. Jesus accomplished this by releasing the pent-up life in the atoms of His body, thereby rendering it immortal. This is virtually what science means by splitting the atom. With every thought we liberate a modicum of vital force in our brain cells. Carried to the spiritual plane, this is regeneration, or generation of a new body. Thus Jesus "glorified" His body and we who follow Him in the regeneration can do the same.

When a number of persons concentrate upon a definite idea, are "all together in one place," as were those early disciples on the day of Pentecost, there is a tremendous release of spiritual monads and the reign of a new race thought begins. For example, if all the readers of Unity's periodicals each month would join in the Class Thoughts the minds of two millions would be a unit in flashing wave after wave of spiritual energy into the thought atmosphere of earth.

The natural man assumes that this concerted thought force should have instant results in restoring peace when war is the dominant thought of the people. But the violence generated by the war-crazed armies of the world has to be met and harmonized. This requires faith and persistence in releasing the electrons charged with the

thought of love, unity, and harmony among all people everywhere.

Again we should remember that with every thought for the peace of the world we are making for peace in our own warring thoughts. If our mind were free from every destructive, angry, impatient, greedy thought our body would be luminous. When the attention is focused on spiritual realities, the electrons of the cells are released and the body is filled with light; as Jesus said, "If therefore thine eye be single, thy whole body shall be full of light."

So our Class Thoughts for this month not only make peace a harmonizing force in our own mind, body, and affairs, but help to construct a race thought that under the dominance of spiritual things brings peace to the whole world.

HEALING THOUGHT

The Spirit that quickened Jesus quickens me, and I am healed.

PROSPERITY THOUGHT

The Spirit that multiplied the loaves and fishes for Jesus increases my substance, and I manifest prosperity.

(Use from September 20 to October 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I WROTE TO you last month that I had a terrible cold, and I asked for your prayers. I thank and praise God and Unity for the complete healing. You may discontinue your prayers. I thank you for the blessings that I have received, and I want to tell you that I really know the worth of prayer. I thank you again.—*Mrs. K. E. S., Detroit, Mich.*

ABOUT eighteen months ago my daughter was in a mighty bad way. The doctors said that she could not live without an operation but did not believe that she was strong enough to have one. So I wrote to you for prayers. Today she is well and healthy without the operation, and I know that nothing but a higher power could have been the cause of this miracle. My grateful thanks to you and to the Father.—*H. C. S., Gladewater, Tex.*

MY HEART is full of thanks and gratitude to God and to you for the recovery of my brother Paul from a very serious infection of the throat. He was in a dangerous condition when I wrote. But the day after I wrote to you I could see a change for the better, and he con-

tinued to improve right along. I never saw a doctor so happy and pleased over an improvement. I shall never cease to bless God for answering our prayers.—*C. E. B., De Land, Fla.*

IN AUGUST, 1937, I was injured terribly in an automobile accident. My knees were so crushed that the surgeons told my husband that I should never walk again. But thanks to God and Unity I am walking, and I am doing all my housework with the aid of crutches, and I know I shan't have to use them much longer. Even the doctors say it is a miracle. I am very, very grateful. May God abundantly bless you for the great work you are doing.—*Mrs. G. A., Los Angeles, Calif.*

I AM WRITING to thank you for your prayers, which have been a great help to me. I was a sick and weary man in mind, body, and soul. I was losing my eyesight completely from a rare disease. The doctors held out no hope to me. I was in despair when I heard of Unity, and I lost no time in asking for prayers. To my amazement and joy my eyesight began to improve almost immediately. Today I am well and able to see and do my work. The doctors call it a miracle, but I know now that with God all things are possible and that He opens the way for His children. May God bless you at Unity for your wonderful, never-failing work for humanity.—*J. H., Los Angeles, Calif.*

Filled with Plenty

MAY I TAKE just a minute of your time to thank you with all my heart for the wonderful miracle that has come to a friend of mine through your prayers. Within two days after I asked you to pray that W—— R—— might secure a job he received a wonderful one. Both

he and I will never stop thanking you and God.—*A. H., Watertown, Mass.*

DURING the last two months I have been having your help in demonstrating prosperity. I don't know how to thank you enough, as everything has worked out perfectly. First my son obtained a position that shows every prospect of becoming permanent, and we are very happy over this. In the next place instead of getting work as I had intended I got a chance to take an elderly man to board, which pays me as much as I could have earned doing the kind of work I am able to do. The last good thing to happen to us is that my husband's pension had been approved, so now I know we shall get along nicely. We are sincerely grateful to God and to you for all our blessings.—*Mrs. G. W., Glendale, Calif.*

SOME TIME ago I asked for help in regard to business conditions and for your information I wish to state that with your fine co-operation we have booked more business during the month of June than in many months previously. My employer, who is also interested in your work, joins me in expressing gratitude for your aid in making workable a philosophy so applicable to everyday living.—*P. J. S., Portland, Oreg.*

SOME MONTHS ago I wrote to you for prayers for my husband's success in business, but seemingly there was no change in the outer. I did not report to you because there didn't seem to be anything I could report. However I was not worried or concerned in the least. Then about a week ago, out of a clear sky, he was called to Dallas to meet the boss. The result was that he was made division manager of East Texas and Northern Louisiana. That is just about the finest job this company

has to offer. The company is a large and an old one. Needless to say, we are very happy, and I hasten to tell you the good news and to express my deep gratitude to you for your prayers.—*Mrs. E. H. J., Tulsa, Okla.*

He Shall Have Abundance

I WANT TO tell you that at the time I sent for a prosperity bank I did not know where our next dollar was coming from, and we had barely enough to buy food with. Several times I did not have as much as a penny to put in the bank, but I said the little prayer you sent. Since receiving the bank my husband has made a nice lease deal, which enabled us to pay some of our old bills and gave us enough to live on until he makes more, which I am sure will be soon. He has also made a business connection that we feel will be invaluable to us. How grateful I am for the help I have received. I know that after seventeen years of married life and struggle to get ahead, we are now on the right road. Unity has shown us the way. How I do thank you. —*Mrs. H. C. T., Anahuac, Tex.*

THE OUTSTANDING demonstration that I made recently and that I wish to tell you of was a demonstration of supply, which materialized within a few weeks after I began my first bank drill. I had been working three years for the same salary. A short while after our entire personnel had been informed that there would be no salary increases I was recommended for and received a considerable raise. I did not request this raise, and those who did request one were refused. I know that mine came because I daily declared myself a partner and co-worker with God. I am deeply grateful.—*I. P. C., Burlington, N. C.*

Search the Scriptures

I INCLOSE my answers to the lesson on "The Word," in the second series. With each lesson I obtain a clearer understanding of God's law and its application to my world, and I am most grateful to Unity and its workers for their great help and clear teaching.—*G. P., London, England.*

I WISH TO thank you for the annotations on the returned lesson. They have enriched my thought on the subject and have stimulated many new ideas. I have an added sense of wholeness and well-being in the Father. I feel rich indeed.—*L. St. J., Joplin, Mo.*

I WANT TO thank you for the help and inspiration your annotations give me. It is a joy to study with you, and I feel I have been greatly benefited by your teachings and helped in every way. Thank you very much. May many blessings be yours.—*J. G. B., Eagle Rock, Calif.*

My Help Cometh from Jehovah

SINCE reading Unity literature I have been wonderfully blessed. Every day I bless the Unity teachings for the wonderful improvement that has been made in my life. Believing that all things are possible with God, I enjoy good health and harmony in my affairs. I am inclosing a love offering. You are doing a great work for humanity through your periodicals.—*F. B., Los Angeles, Calif.*

I AM ENJOYING your literature very much and find it a blessing and constant help in my daily ongoing. God's richest blessings on your wonderful work is my prayer. May many more persons throughout the world be led

to find Truth through you.—*M. D., Stewart Town, Jamaica, B. W. I.*

Free from Cares

I AM WRITING to you to thank you for your prayers. I am now entirely free from the cigarette habit for which I asked your prayers. Praise God for His wonderful healing. I am very grateful to you also.—*E. H. Q., Miami, Fla.*

A MIRACLE has been performed. It has been a long time that you have been praying for my beloved son to be healed of the curse of drink. Suddenly after New Year's he announced that he had decided not to drink any more. He said it was the first time he had seen any reason why he should give up drinking, although it has caused all of us untold agony, misery, and disgrace. He is well and is taking much interest in his three-year-old son. He has been writing plays and seems to have considerable ability. I have tried for years to get him interested in writing, and all of a sudden he has started. Thank you for the wonderful work you have done for my son.—*Mrs. K. O. B., Granville, Ohio.*

He Is My Refuge

I AM INDEED happy to let you know that my recital was a fine success. Thank you very much for your kind help. Please accept my love offering.—*Miss E. D., Bellingham, Wash.*

I HAVE had a beautiful revelation of the way in which divine law works and the part that we must play in the working out of that law. We needed a new car. One day I was reading an announcement about a contest in

which a number of new cars were being given away. There was a picture of a beautiful new car on the page and as I sat holding that picture in my hand I had the most vivid realization of possessing such a car.

I did not ask God to see to it that I won the contest. I felt somehow that I was sending forth a car idea and I knew that the idea would return to me in whatever was God's way. About three days later my father drove home in a practically new car, which he said had been offered to him at an unbelievably low price. Until this opportunity presented itself my father had not considered buying a car, for he felt that he could not afford it. My car idea had become manifest so speedily that it almost took my breath away, and it brought out a beautiful lesson. God did not simply deposit a car at our front door. He opened the way but gave us a part to play in bringing things to pass. We are enjoying this car more than any we have ever had, because we realize more than ever the source from which it came. Can you see why I am so thankful for your teachings?—*M. C., Little Rock, Ark.*

Unto Us a Child

I WANT YOU to know how much I appreciated the motherhood lessons and your prayers and how well they were answered. My baby girl was born on the 16th. I had a very short, easy delivery, and the baby is strong, healthy, and happy. I thank you with all my heart for standing by me through those weeks. I praise God and thank Him for all my blessings.—*Mrs. F. W. S., Rock Falls, Ill.*

I WANT TO tell you of the birth of my baby boy. It was

a normal delivery and the baby is perfect. I read your maternity lessons the whole nine months, and I thank God and Unity for their help.—*Mrs. O. A., Los Angeles, Calif.*

His Truth Is a Shield

I WAS OUT in a pear orchard picking pears. I thought my glasses would get broken, the pears were so big; so I took them off and laid them on the hood of the automobile on the outside. While I was working my sister-in-law drove away in the car, and when I discovered that she was gone I thought of my glasses. I knew I couldn't replace them, and my first thought was "Good-by, glasses." Then I thought of the Lord. I left the group I was with and went by myself to pray to the Lord. Pretty soon my sister-in-law came back with the car, and there were my glasses hanging by one bow to the headlight. Tears of joy filled my eyes, and I gave thanks to an understanding and wonderful God.—*Mrs. W. B. McK., Webster Groves, Mo.*

Study to Be Quiet

I AM VERY grateful to God and Unity. I feel that had it not been for your help I should not have been so successful in my work this term. May God continue to bless Unity and its workers.—*M. B. P., Huntsville, Ala.*

AFTER mailing my letter for prayers that I might be helped to pass my history exam I entered the room with a feeling of security. I had not a thought of failure. I made next to the highest grade in the class. You may discontinue your prayers, as I passed and made excellent grades in all my studies.—*M. E. T., Stampley, Miss.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I read in your magazines about many answers to prayer. Now it seems that my prayers are not answered. Will you please tell me why?—*Question answered by Silent Unity.*

There is no failure on the part of God to answer prayer. He may not answer the expressed desires in the way we expect Him to, and if you but look beyond what seems to be your conception of answer to prayer, you will find how much more wisely He has blessed you than He would have done if He had merely granted the desires of your heart at any present moment.

Now, as to what true answer to prayer is, it may be the direct granting of the thing desired and asked for or it may not be. The Father knows so much better than we what is for our highest good that it is wise to pray for the desires of our heart with one condition in mind: that they be for our good. Jesus, you remember, prayed for the cup to pass, but quickly even He, the Christ made manifest, added, "Not my will, but thine, be done." He acknowledged that the Father's will was so much better than His personal desire that He asked that it be done.

When Jesus said, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them," He meant every word of it, and His word remains eternally true. When we ask and believe that we have anything, we are so harmonized in conscious-

ness that our personal desires are unified with our soul's desires. Jesus was in this state of consciousness when He thanked the Father for the answer to His prayer for the resurrection of Lazarus. He knew that the thing He asked was already received, because He was speaking from the standpoint of Spirit and not as a man voicing his personal desires apart from the soul's desire.

> I have read some of your literature and wonder why others get answers to prayer, and not I. I read something about the small voice, something perhaps that you refer to as the God within. I wonder just what you mean by such a voice. I have had unhappy experiences with the inner voice.—*Question answered by Silent Unity.*

When in our literature we refer to the "still small voice" within, we speak figuratively, not literally. We are not referring to an actual voice that can be compared with other voices consisting of physical sounds, but we are comparing the silent guidance from God in the silence to a "still small voice."

Our comparing the silent impulses from God to a voice should not be confused with experiences in which the mind is receptive to voices that are obviously not from Him. It is one of our constant purposes in our literature to impress people with the importance of giving no attention to the so-called "psychic realm," in which there is nothing helpful to the student of Truth. We completely agree with you that it is the course of wisdom not to give attention to these voices that you have heard.

The fundamental purpose of prayer is to bring the individual mind into harmony with the mind of God in order that His blessings may come forth. He wants all persons to have health, prosperity, and happiness,

but He does not make it possible for them to bring forth their good without observing His established laws. As we pray for you and your husband, we send you our spiritual thoughts that you may be increasingly illumined and that you may know how to co-operate efficiently with Him in your world. We know that your blessings will increase as you grow in an understanding of His good purposes in your life. Be alert to recognize each new evidence of His loving activity, and give thanks, knowing that greater good is certain to come.

Many disagreements arise in our home from my wanting to go to church on Sunday. When going to church causes a conflict of this kind, is it more Christian to stay at home and keep peace?—*Question answered by Silent Unity.*

As regards the seeming inharmony in the hearts of your loved ones, just remember that the Christ is there too and that as you recognize His presence behind the veil of seeming discord He will come forth. Let no adverse thought or word that your dear ones may speak disturb you. Realize that you and they are children of God, the loving Father. As you stand steadfast in faith to Him there will be no need for you to try in a personal way to prove His presence and power. He is His own proof.

As for going to church, let the Christ in you be your guide, your counselor. You can worship Him in your own heart in any place, yet if you desire to do so, you do not have to refrain from going to a place of worship merely for the sake of harmony, for He will harmonize your home as you recognize His presence. Please use the inclosed prayer with us and know that we are faithfully praying with you and for you and your dear ones.

In all thy ways acknowledge him,
And he will direct thy paths.
—The Bible.

SOMEWHERE in the universe there is a place where nothing but peace and happiness exists, and it is toward this place that man is now headed, though sometimes the way may seem difficult to him and the path narrow. Why does man find himself face to face with problems along the way? Why does he suffer tribulation and struggle under burdens that seem too hard to bear? A clear answer to these questions is given in *Unity Daily Word* this month in the article called "The True Way." To read it is to see that everything in life has a purpose and that man is now and always has been the master of his own destiny.

STRAUSS & COMPANY had had a successful year, and all the employees rejoiced in the increased business and the good outlook for the following year. A sales meeting was called at which there was to be a visiting head of a large manufacturing concern, and enthusiasm ran high in the minds of the men. Imagine their surprise when Mr. Strauss got up and began calling attention to the mistakes that had been made, even mentioning by name those who had made them. Enthusiasm faded, but Mr. Strauss did not notice the changed attitude. The visitor noticed however, and later he had a chance to tell Mr. Strauss how wrong his course was. What he said is of value to any businessman who is seeking

the best way to stimulate sales. Read "The Wrong Switch," by Ralph Rhea, in *Good Business* magazine.

IN *Weekly Unity* this month there is an article by Margaret P. Willey called "The Way to Possession," which deals with the practice of denial, and clearly explains its meaning, how and when to use it, and the good that results. If you hesitate to say, "I am not sick," when appearances are exactly to the contrary, you will say it with assurance after reading this article. Those who plan to take part in the study of *Lessons in Truth* during the week of September 12-18 will find this article a real help in connection with the 3d chapter in the book.

IN SEPTEMBER Ethel M. Hosmer shares with *Progress* readers the true story of a young couple who were called upon to meet one problem after another, from physical illness to financial losses. One thing that they did not lose however was their faith in the heavenly Father, and the author tells in a beautiful way of the triumph of their faith and of the many blessings that were showered upon them. The story is called "His Holy Hill."

KAY was filled with resentment when Marjory won the essay contest sponsored by the Civic League. Kay had always been the winner, and now Marjory, a stranger, a nobody, had usurped her place. Then came Marjory asking Kay's help with some arithmetic problems, and Kay very grudgingly gave it. But in working with Marjory Kay's attitude underwent a great change, as told by Sara Sloane McCarty in the *Wee Wisdom* story called "Kay Wins." The lesson that Kay learned is one that all boys and girls need.

COME FOR THE SEPTEMBER TERM

August 29 marks the opening of the fourth and last term of Unity Training School in 1938. If you have not yet attended any of the 1938 sessions, make up your mind to come in September, for the closing term is rich in spiritual possibilities for those who attend. During this term the following subjects will be taught:

Lessons in Truth
Christian Healing
Self-Realization
Mysteries of Genesis
Prayer the Door to the Kingdom
The Church (Body) of Christ
Human Relations

The teachers for this term are Charles and Cora Fillmore, Francis J. Gable, Ethel C. Meyer, Celia C. Ayers, and Ralph E. Johnson, all of Unity headquarters; and Laura Hyer and Norma Knight Jones, guest teachers.

September at Unity Farm is a delightful month, the weather being conducive to study. Send in your enrollment early and be ready to begin your studies on the opening day. This term ends September 23.

UNITY TRAINING SCHOOL
917 Tracy, Kansas City, Mo.

SILENT-70 REMEMBERS THE CHILDREN

Silent-70 does an extensive work among adults in prisons, State hospitals, industrial homes, and the like, but it also remembers the needs of children. Just re-

cently there came from a school for crippled children in Quebec a letter expressing appreciation of *Wee Wisdom* magazine and asking for its continuance. Another came from a county hospital in California asking that *Wee Wisdom* continue to be mailed to the little patients there. Silent-70 gladly responded to both these calls.

Silent-70's work of love among the unfortunate is steadily growing, and many a good report comes from those who have been helped. It sends Unity literature free of charge to institutions in all parts of the world. Its work is supported by love offerings from loyal friends.

PLAN TO STUDY WITH US THIS FALL

September always brings out the urge to take up some form of study, and we know of none that will bring you richer returns than the study of the fundamental principles of Truth.

You do not have to go out of town to do this; you can do it in the quiet and privacy of your own home. Just write to Unity headquarters for a folder that gives full details about the Unity home study course, and see if you would not like to take it up. You incur no obligation by asking for this folder. Your writing for it may be the first step to a new life of freedom, happiness, and spiritual advancement. Address your card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Center, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Ebell club, 4403 W 8th; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) Unity, 11 N Oak Knoll; Norma Knight Jones (LT), 11 N Oak Knoll

Reseda—Nannie B. Highnote, Unity, 18636 Ingomar

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katherine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Ft Lauderdale—Margarete Suck (LT), Unity, Woman's club

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT), Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Atlantan hotel

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Margaret Halsey (col) (LT) Unity, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs E. Norton White (LT), Mrs W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Martha Fishburn (LT), Besse Otto (LT) Unity, Maccabees bldg

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Edmund (LT) and Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Louis E. and Ethel Meyer, Unity Soc, 913 Tracy

Springfield—Marian Hoagland (LT), Unity, Hawver bldg

St Joseph—Rex Morgan, Unity, 12th and Felix

St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, 230 Shubert theater; Mabel Hess Kaye (LT), Unity Soc, 230 Shubert theater; Florence K. Brummer, Unity Study Cl, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, Northern hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Mabel Schopf, Unity, Capitol hotel; Iva Woods (LT), Unity, Capitol hotel

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, (mail address) 180 Central Park So; Crichton Russ (LT), Unity, 33 W 39; Nanna Sutton (col) (LT) Unity, 2 W 130

Rochester—Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca; Elise Rosenburg (LT), Hotel Seneca

Schenectady—Marcellene Burbridge, Unity Soc, 1029 University

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6th st NW

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—John G. Coulson (LT) Unity, University club bldg; Ethel Lieberman (LT), University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—Lilian Matthews (LT), Unity Cl, Central bldg

Marion—Fannye Treaster (LT) Unity, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl. Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Zanesville—Fannye Treaster (LT) Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20th

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St. James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT), Unity Cl, (col), Odd Fellows' temple
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key, Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott, (LT) Unity, Wilson bldg

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White
Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8th ave W
Winnipeg—Edna Bowyer, Unity, Donalda blk; Russell Kemp (LT), Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ALABAMA

Birmingham—Unity Cen, Massey bldg

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2d ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 217 Primrose
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano; Unity Cen, 2801 S Rimpau; Unity, 1684 W Adams
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice; Unity, 5365 Bond
Palo Alto—Christian Assb, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27th
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp
San Jose—Christian Assb, 72 N 5th & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Hartford—Unity, 926 Main
New Haven—Unity, 1151 Chapel
Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW; Truth Cen, 1713 K NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club; Unity Cl (col), 745 Marion

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Johnson blk

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2d

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1st

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

Newark—Truth Cen, 97 S 10th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163d

New York City—Josephine B. Sieman, Steinway Hall; Meta Home Book Shop, 56 E 55 st; New York Cen of Truth (col), 2523 7th ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42d

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Harrisburg—Unity (col), 602 Briggs

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

RHODE ISLAND

Providence—The Book Exchange, 42 Westminster

TEXAS

Austin—Truth Center, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Melbourne—Estelle Derrick, 6A Elizabeth

Sydney—G. Malm, 308 George; New Thought Cen, The Block, 428 George

CANADA

Calgary—Church of the Truth, 105 A 8th ave W

Edmonton—Unity Cen, Empire blk

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Bascombe, Hants—E Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Leicester—Emma Dansan, 94 Upper Kent st

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

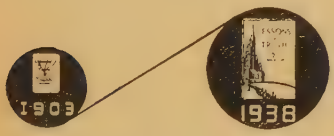
Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar

1903 Edition of Lessons in Truth

Some time ago the comment was made in a Unity publication that the first edition of bound copies of *Lessons in Truth* was made in 1905 but that none of these volumes were now in the possession of the School.



A Truth student in New Jersey wrote in that there evidently was a mistake about the date of publication, for she had a copy of the book that had been issued in 1903. This friend lovingly and generously sent her copy of this edition to the School, where it is treasured very much.

Experiences in Truth

Do you have problems to meet, responsibilities to face, and decisions to make that seem to be beyond your ability? There is a secret about meeting these problems, facing these responsibilities, and making these decisions, a secret that will release you and solve your problems.

In her book *Lovingly in the Hands of the Father* Evelyn Whitell tells the secret of proceeding correctly and the results it brought in one woman's life.

Narratives of other true incidents make this book both interesting and helpful.

Give God Your Burden

When you lay your burden at God's feet, do you go away and leave it there? Unless you do, you are not completely surrendering it into His keeping, and He cannot help you as long as you insist upon carrying it yourself. Learn to give it to God "for keeps," says Frank B. Whitney in his book *Mightier than Circumstance,* and he shows you how to yield every care to God.

A Child for Every Home

Shall the childless pray for children? Yes, every one who wants a child may have

one, because all over the world there are children needing parents just as there are parents wanting children. In October *Unity* there will be an article called "A Woman Knelt to Pray," which goes fully into the matter of praying for a child. The writer of this article points to Hannah, who so longed for a child that she prayed with all her heart until God gave her a baby son. Show this article to some childless friend. Better still, send him a subscription for *Unity,* which will bring him a whole year of inspiring articles. A year's subscription is $1.

Story by First Editor

Progress readers always welcome the writings of Gardner Hunting, who was the very first editor of the magazine, and right now they are enjoying his story called "More than Half Right." Mr. Hunting's stories are always full of action and interest, and this one is no exception. It began in the August number, but you still have time to order *Progress* and read the first installment. *Progress* stories are popular because they inspire the reader to take heart and push on toward the fulfillment of his heart's desire. A subscription for *Progress* is $1 a year.

She Found the Way

A mother in Indiana writes us the following letter, which speaks for itself:

"I was wondering how best to teach my two youngsters, aged thirteen and fifteen, so

that each might become firmly grounded in the Truth principles. The teachings in *Unity Daily Word* seemed so alive that we have adopted the method of reading each daily lesson at breakfast, regardless of hurry. I find it a simple and enjoyable means of giving them essential training in Christian principles."

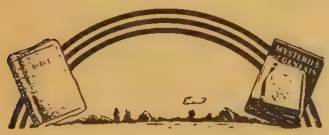
Let *Unity Daily Word* be a part of your breakfast program also. It will help you to start the day right, and you will notice the effect on your family life. The price is $1 for a year's subscription.

Why He Believes in Reincarnation

In chapter 2 of the book *Have We Lived Before?* the author, Ernest C. Wilson, cites eight reasons for his belief in the theory of reincarnation. In the same chapter he answers the question "Why is the doctrine of reincarnation not mentioned in the Bible?" He follows this with references from the Bible that seem to point definitely to the fact that man's existence on earth is not confined to this short span of life. You will find in this book many wonderful thoughts to help you in your spiritual ongoing.

The Sign of the Rainbow

As we gaze upon the beauty of the rainbow we remem-



ber that God's covenant with Noah provided that the earth should not again be flooded. But there is a hidden metaphysical interpretation of the rainbow, which you will find on page 71 of Charles Fillmore's book *Mysteries of Genesis*. Every occurrence of that time was fraught with significance for the human race, and Charles Fillmore interprets it in his book.

Back-to-School Time

Children who go back to school this fall with a copy of *Wee Wisdom* under their

arm have an added chance for success. The stories and other material in this magazine for boys and girls from 5 to 13 are chosen for their educational and character-building value as well as for entertainment.

Many of the stories have special historic or geographical backgrounds; all emphasize the good results of courage, honesty, loyalty, friendliness, courtesy, and other important character qualities.

Let *Wee Wisdom* be a part of your child's school equipment. A year's subscription is only $1.

"Lo, I Am with You Always"

This promise of the Master's was meant for us today just as much as for the disciples to whom it was spoken. We have but to turn within to find Him in our own heart today. *Finding the Christ,* a booklet by H. Emilie Cady, will help you to identify yourself with Him right here and now.

God Is the Answer

This is the title of Unity's newest book, which will soon be off the press. The author, Dana Gatlin, has found God to be the answer to her own needs, and through her writings she inspires others to turn to Him also.

If you want to learn how to trust God fully, to rid yourself of fear, to get out of a rut, to make use of your hidden talents, send for this book, which will help you do this and many other things. *God Is the Answer* will bring you fourteen chapters of inspiration based on the author's own experience in the practice of Truth.

"I Have Called You Friends"

"I wish I might have known Him!" How often you have voiced this desire as you read the Gospel accounts of the Master's life on earth. The longing to know Jesus better led Ernest C. Wilson to give a whole year to the study of His life and ministry, and this resulted in his writing the book *The Contemplation of Christ.*

Doctor Wilson's book will help you to see the Master not as a shadowy character of the past but as a very real presence, a friend who walks at your side. It will help you to be more conscious of His love and gentleness.

Unity's First Printer

About fifty years ago, when Charles and Myrtle Fillmore were publishing their first magazine, *Modern Thought* (now *Unity* magazine), the type was set by hand in the office in the old Hall Building by a printer named Harry Church. Mr. Church was the first Unity worker to advocate a vegetarian diet, and it was through his enthusiasm that Mr. and Mrs. Fillmore became vegetarians.

Mr. Church visited Unity School recently and was amazed to find now a staff of workers numbering over four hundred and buildings occupying almost half a block of ground. He spoke to the workers at their morning meeting and commented on the great growth of the Unity movement.

It is interesting to know that Mr. Church is still working as a printer in a small town and that he walks to and from work each day, covering a distance of twelve miles daily.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again	flexible $2; cloth	$1.00
	Directions for Beginners	*Spanish*, $.10; *German, English*	.25
	*God Is the Answer	flexible $2; cloth	1.00
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*Italian*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Master Class Lessons	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	*New Ways to Solve Old Problems	flexible $2; cloth	1.00
	Working with God	flexible $2; cloth	1.00
	Unity's Statement of Faith		.10
	Unity Viewpoint, The		.10
On Healing	Christian Healing	flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies		.50
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
	You Can Be Healed	flexible $2; cloth	1.00
For the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	*You and Your Child	flexible $2; cloth	1.00
Inspirational	*As You Tithe so You Prosper		.50
	Finding the Christ	*German, Swedish, English*	.25
	Have We Lived Before?	flexible $2; cloth	1.00
	Inner Vision		.50
	Mightier than Circumstance	flexible $2; cloth	1.00
	Open Doors	flexible $2; cloth	1.00
	Prosperity	flexible $2; cloth	1.00
	*Sunlit Way, The	flexible $2; *English* or *German*, cloth	1.00
Devotional	All Things Made New	cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	Mysteries of Genesis	flexible $2; cloth	1.00
	The Silence		.50
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	*Christ Enthroned in Man	flexible $2; cloth	1.00
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	Usable Truth	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00
Greeting Booklets	Great Helper, The		.10
	Holy Bread		.10
	*Joy Cometh		.10
	Protecting Presence, The		.10
	Song of Life, The		.10
	Twenty-Four Golden Hours		.10
	*Way of Faith, The		.10
	What Child Is This?		.10
	Where Blessings Begin		.10
	(12 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmie Came Through		.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

How security is assured you by this plan

UNITY'S PROSPERITY BANK plan cures your sense of insecurity by helping you to build so strong a consciousness of the abiding riches of God that no depression, age limitation, or other circumstance can make you poor.

The seven-week drill will show you how to think constructively and how to get the most from the natural laws that govern prosperity. The coupon brings you a Bank with full instructions, and it also gives you the opportunity to share *Unity* magazine with others. When you receive the Bank Silent Unity begins giving you a daily blessing for prosperity.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will use it seven weeks and save $3 for a year's subscription for *Unity* to be sent to each of these friends:

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Friend's name .....
Street .....
City and State .....

Friend's name .....
Street .....
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Street .....
City and State .....

U-9-38

How thousands of Unity readers prepare in just seven days for happier living

EVERY year Unity students set aside a period known as "Lessons in Truth" Week in which to study or review Unity's basic textbook LESSONS IN TRUTH. They find that emphasis upon the fundamental principles of Truth for one week gives them greatly renewed spiritual force for the following year.

September 12-18

This year "Lessons in Truth" Week is to be observed September 12 to September 18. Will you join us? During this week you will have the spiritual fellowship and the prayers of thousands to strengthen your own efforts at meditation and intensive study.

You can obtain a copy of LESSONS IN TRUTH at your local center or by writing to Unity headquarters. The price is $1 in cloth; $2 in the flexible binding.

FREE STUDY OUTLINE

A free leaflet to guide you in your study will be included with every copy of *Lessons in Truth* that is ordered before September 12. Its title is "Getting the Most Out of Lessons in Truth in One Week."

UNITY SCHOOL OF CHRISTIANITY
917 Tracy Ave., Kansas City, Mo.

Only Omnipotence

BY JESSIE WILMORE MURTON

Only Omnipotence could think of these:
The stateliness of shimmering poplar trees,
Translucencies of blue and silver skies!
Only the Infinite could attune the cries
Of wild geese winging northward through the night!
Where is the skeptic's answer to the might
That with the glacier and the desert's brand
Scars earth's face, yet with the selfsame hand
Tints violets and pale anemones?
While night by night star-patterned mysteries,
By ages left unraveled, still declare
His glory who creates and holds them there;
And day by day the cryptic changing sod
Shows forth the delicate handiwork of God!